



Shaikh-e-Tareeqat Ameer-e-AhleSunnat  
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Rasail-e-Attaria (Part 1)

# Laws of Salah

(Hanafi)

فَلَاحِ كَام

In this book you will find...

Method  
of Wuzu

Wuzu and  
Science

Method  
of Ghusl

Blessings  
of Azan

Method  
of Salah

The Travellers  
Salah

Method of  
Missed Salah

Method of  
Funeral Salah

Blessings  
of Friday

Method of  
Eid Salah

Madani Will

Method  
of Fatiha



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# *Laws of Salah*

*NÂMAZ KE AHKÂM*



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TRANSLATOR'S NOTES

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**A**ssalāmualaikum dear Islamic brothers, Dawat-e-Islāmī's Majlis-e-Tarājīm, a department responsible for reproducing Ameer-e-Ahl-e-Sunnat Maulana Ilyās Qādri's works into various languages of the world, is proud to present this renowned work “*Namaz Ke Ahkam*” (Laws of Salah) in English.

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The good in this work which you have before you is only that which Allah ﷻ granted, the generous gaze of his Beloved ﷺ and the blessings of the Shaykh-ut-Tariqah, Ameer-e-Ahl-e-Sunnah, the Founder of Dawat-e-Islami, the Honourable, Allama, Maulana, Abu Bilal Muhammad Ilyas Attar Qadiri Radawi دامت برکاتہم العالیہ. Similarly, any flaw you find is without doubt the result of our shortcomings, and in no way reflects on the original author. If you discover any shortcomings in this translation, please notify us at the following address.

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# LAWS OF SALAH

METHOD OF WUZU

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَتَايَعِدُّ قَاعُودٌ يَا ذَاكَ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## METHOD OF WUZU Hanafi

*Please read this booklet from beginning to end.*

*There is a good chance of you becoming aware of many shortcomings  
in the way you perform your wuzu.*

### EXCELLENCE OF DUROOD SHAREEF

**A**uthority and Master of Both worlds, Beloved Rasool of Allah ﷺ has said, "Anyone who recites Duroid upon me three times in the day and three times in the night due to love and devotion for me, Allah عزَّوجلَّ will forgive the sins he committed during that day and night."  
(At'targheeb wat'tarheeb, V2, P328)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّيَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### THE PROPHETIC LOVE OF USMAN-E-GHANI رضي الله عنه

Hazrat-e-Sayyiduna Usman-e-Ghani رضي الله عنه once had some water brought for him in order to perform Wuzu. After the completion of Wuzu, he رضي الله عنه smiled and asked his companions if they knew why he had smiled. Upon answering himself, he رضي الله عنه said, "Once Sarkar-e-Madina ﷺ performed Wuzu at this very place and then smiled and asked his companions, "Do you know why I smiled?" The companions replied, "Allah and His Rasool ﷺ know best". The Holy Prophet ﷺ said,

“When a person performs Wuzu and washes his hands, the sins of his hands are washed away and when he washes his face the sins of his face are washed away and when he wipes his head the sins of his head are washed away and when he washes his feet the sins of his feet are washed away.”” (Mulakhkhasan Musnad Imam Ahmad, VI, P130, Hadith 415, Dar-ul-Fikr Beirut)

Dear Islamic Brothers! So you see how the blessed companions’ عَلَيْهِمُ الرِّضْوَانُ would imitate every single habit and Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with great passion and devotion. This narration also tells us a *remedy for sins*. Alhamdu-Lillah عَزَّوَجَلَّ rinsing the mouth results in the sins of the mouth being washed away, washing the nose results in the sins of the nose being washed away, washing the face results in the sins of not just the face but also the eyelids being washed away, washing the hands results in the sins of not just the hands but the nails being washed away, wiping the head (and ears) results in the sins of the head and ears being washed away and washing the feet results in not only the sins of both feet but the sins beneath the toenails being washed away.

### STORY OF SINS BEING ERASED

Hazrat-e-Allama Abdul Wahhab Sha’rani رَحِمَهُ اللهُ عَلَيْهِ says that once Hazrat-e-Sayyiduna Imam-e-Azam Abu Hanifa رَضِيَ اللهُ عَنْهُ was in the Wuzu area of the Jami’ Masjid in Kufa and saw a young man performing Wuzu. Drops of water were dripping from his body. The Imam رَضِيَ اللهُ عَنْهُ said, “Son! Repent from disobeying your parents”. The young man instantly replied, “I repent”. The Imam رَضِيَ اللهُ عَنْهُ then saw drops of water dripping from the body of another man and said, “Brother! Repent from adultery”. The man replied, “I repent”. The Imam رَضِيَ اللهُ عَنْهُ then saw drops of water dripping from the body of a third person and said, “Repent from consuming alcohol and listening to music”. He replied, “I repent”. Hazrat-e-Sayyiduna Imam Abu

Hanifa رَضِيَ اللهُ عَنْهُ had been given the power of kashf (spiritual insight) and was able to see the faults of people but he asked Allah عَزَّوَجَلَّ to take this power away from him. Allah عَزَّوَجَلَّ accepted his request and from then on he could no longer see the sins of people during Wuzu. (*Al Mizan-ul-Kubra*, VI, P130, *Dar-ul-Kutubul Ilmiyyah Beirut*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

#### THE WHOLE BODY WILL BE PURIFIED

Two Hadith summarised tell us that anyone who begins Wuzu saying بِسْمِ اللهِ purifies his whole body from head to toe, but anyone who does not say these words will only purify the limbs that are washed". (*Sunan Dar Qutni*, VI, P158-159, *Hadith 228-229*)

#### EXCELLENCE OF SLEEPING IN A STATE OF WUZU

A Hadith states, "A person who sleeps in a state of Wuzu is similar to someone who worships in a state of fasting". (*Kanzul-Ummal*, V9, P123, *Hadith 25994*)

#### THE ONE WHO DIES IN A STATE OF WUZU IS A MARTYR

Tajdar-e-Mādina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Hazrat-e-Sayyiduna Anas رَضِيَ اللهُ عَنْهُ, "Son! If you can spend all your time in a state of Wuzu then do so, because when the Angel of death captures the soul of a person in a state of Wuzu, he is written down as a martyr". (*Kanzul-Ummal*, V9, *Hadith 26060*, *Dar-ul-Kutubul Ilmiyyah Beirut*)

Ala-Hazrat Imam Ahmad Raza Khan عَلَيهِ رَحْمَةُ الرَّحْمَنِ says that to remain in a state of Wuzu at all times is desirable. (*Fatawa-e-Razaviyah*, VI, P702, *Raza Foundation Lahore*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



## A TIP TO AVOID CALAMITIES

Allah ﷻ said to Hazrat-e-Sayyiduna Musa عليه السلام, “O Musa! If you face a calamity when you are not in a state of Wuzu then only blame yourself”. (ibid)

“Remaining in a state of Wuzu at all times is a sunnah of Islam”. (ibid)

## 7 BENEFITS OF STAYING IN A STATE OF WUZU AT ALL TIMES

Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رحمه الله تعالى says, “Some Gnostics رحمه الله تعالى have said that anyone who stays in a state of Wuzu at all times will be awarded 7 benefits by Allah ﷻ:-

- (1) Angels will desire to be in his company.
- (2) The pen will constantly write good deeds for him.
- (3) His limbs will praise Allah ﷻ.
- (4) He will never miss his Takbeer-e-Tehreema (first takbeer of Salaah).
- (5) When he sleeps, Allah ﷻ will send Angels to protect him from the evil of jinn and humans.
- (6) He will die an easy death.
- (7) He will remain in the protection of Allah ﷻ for as long as he is in this state. (ibid, P702-703)

صَلُّوا عَلَى الْحَبِيبِ ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## DOUBLE THE REWARD

We all know that performing Wuzu is hard when it's cold or when we are tired or suffer from flu, headache or any other illness, but if someone does succeed in performing Wuzu in a state of difficulty then according to Hadith he will be rewarded

twice as much. (*Mulakhkhasan al mu'jamul awsat*, V4, P106, Hadith 5366, *Dar-ul-Kutubul Ilmiyyah Beirut*)

### METHOD OF WUZU (HANAFI)

To sit on an elevated seat facing Qibla is desirable. To make intention for Wuzu is Sunnah. Intention means to focus with the heart, but to verbally pronounce it is even better. You should say: "I am making Wuzu in order to fulfil the command of Allah عَزَّوَجَلَّ and to purify myself." It is Sunnah to say بِسْمِ اللَّهِ. If you say بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ, Angels will write good deeds for you for as long as you are in that state. Wash both hands up to the wrists three times each and do khilaal of the fingers as well (with the tap closed). Then use a Miswaak to clean your teeth, both top and bottom, washing the Miswaak each time. Hujja-tul-Islam Imam Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ says, "Whilst using a Miswaak, your intention should be to clean your mouth in order for you to recite the Holy Qur'an and to do the Zikr of Allah عَزَّوَجَلَّ." (*Ihya-ul-Uloom*, VI, P182 *Dar-us-Saadir Beirut*) Now rinse your mouth three times with three handfuls of water (closing the tap off each time) making sure that water reaches all parts of the mouth and gargle as well if you are not fasting. Now using three half handfuls, sniff water into the nose. It is necessary to sniff the water right up to the hard bone and if you are not fasting then intake the water right up to the top of the bone. Keeping the tap turned off, use the small finger of the left hand to clean the inside of the nose. Wash the whole face three times making sure that water flows on every part of the skin from the top of the forehead (the point where the hair naturally begins to grow) to the bottom of the chin and from one earlobe to the other. If you have a beard and are not in state of Ihram then do khilaal (with the tap turned off) by inserting the fingers into the beard from the neck towards the front. Now wash the right arm, making sure you wash every part of skin from the

tips of the fingers up to (and including) the elbow three times and then wash the left arm in the same manner. To wash up to halfway up the upper arm is desirable. Many people take a small amount of water in their hand and tip it over their arm expecting it to wash the whole arm, whereas the elbows and wrists will probably remain unwashed if this is done. Therefore, they should be washed properly as mentioned. Once they have been washed, there is no need to tip a handful of water over the arms. In fact, doing this (without a proper excuse) despite having washed both arms is a waste of water. Now (with the tap closed) wipe the head; this should be done by joining the tips of the three fingers, other than the index fingers and thumbs of both hands and placing them on the forehead. They should then be pulled towards the back of the neck without letting the palms touch the head. Each palm should then be placed on either side of the head and pulled across the sides back to the forehead. The index fingers and thumbs should not have touched the head yet. Now use the index fingers to wipe the insides of the ears, the thumbs for the back and the small fingers should be inserted inside the ears. Now wipe the back of the neck using the back of both hands. Some people are seen to be wiping the front of the neck and the forearms and wrists, this is not Sunnah. Make a habit of turning the tap off before wiping the head. To allow water to be wasted by leaving the tap open completely or partially is a sin. Now wash both feet three times, first the right and then left, beginning from the toes up to the top of the ankles. In fact, it is desirable to wash up to halfway up the shin. To do khilaal of all the toes of both feet is Sunnah. The tap should be kept turned off during khilaal. The desirable way to do this is to use the small finger of the left hand and begin with the small toe of the right foot and work your way up to the big toe. Then, using the same finger of the left hand, work your way from the big toe of the left foot to the small toe. (*Common books*)

Hujja-tul-Islam Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ says, “When washing each limb, you should hope that the sins of that limb are being washed away.” (*Mulakhkhasan Ihya-ul-Uloom translation, VI, P346*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

THIS DUA SHOULD BE READ AFTER WUZU  
(With Durood before and after)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

**Translation:**

Oh Allah عَزَّوَجَلَّ! Make me amongst those who repent abundantly  
and make me amongst those who stay clean.

(Jami' Tirmizi, VI, P9)

### ALL 8 GATES OF HEAVEN ARE OPENED

One Hadith mentions, “If a person does Wuzu correctly and then looks towards the sky and reads Kalima-e-Shahadah, all 8 gates of Heaven are opened for him and he may enter through whichever one of them he pleases.” (*Mulakhkhas az Sahih Muslim, VI, P122*)

### THE EXCELLENCE OF READING SURA QADR AFTER WUZU

One blessed Hadith mentions, "If a person reads Sura Qadr once after completing Wuzu, he will be amongst the truthful and if he reads it twice he will be amongst the martyrs and if he reads it three times, Allah عَزَّوَجَلَّ will keep him with His prophets on the day of judgement". (*Kanzul-Ummal, V9, P132, Hadith 26085, Dar-ul-Kutubul Ilmiyyah Beirut*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## WILL NEVER SUFFER FROM WEAK EYESIGHT

If a person looks up to the sky after Wuzu and reads Sura Qadr, *In'shaa-Allah* عَزَّوَجَلَّ his eyesight will never become weak. (*Masail-ul-Qur'an*, P291)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 4 FARAIZ OF WUZU

- (1) Washing the face.
- (2) Washing both arms including the elbows.
- (3) Wiping a quarter of the head.
- (4) Washing both feet including the ankles.

(*Fatawa-e-Alamgiri*, VI, P3)

## DEFINITION OF 'WASHING'

Washing a limb means that at least 2 drops of water must flow over that limb. If the limb is simply moistened by rubbing a wet hand over it, or if only 1 drop of water flows over it then it will not be considered washed and the Wuzu or ghusl will not be considered complete. (*Maraqil falah ma' Hashiya-tut-tahtawi*, P57 *Fatawa-e-Razaviyah*, VI, P218, *Raza Foundation*)

## 12 SUNAN OF WUZU

Some sunan and desirable acts have already been mentioned under the heading "Method of Wuzu (Hanafi)". Further details follow,

- (1) Making intention.

(2) Reading بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ. If you read بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ before making Wuzu, angels will write good deeds for you for as long as you

are in the state of Wuzu. (*Majma-uz-zawaid*, VI, P513, *Hadith 1112*, *Dar-ul-Fikr Beirut*)

- (3) Washing both hands up to the wrists three times.
- (4) Cleaning teeth with a Miswaak three times.
- (5) Rinsing the mouth three times using three handfuls of water.
- (6) Gargling if you are not fasting.
- (7) Sniffing water into the nose three times using three half handfuls of water.
- (8) Doing khilaal of your beard (when you are not in a state of ihram).
- (9) Doing khilaal of the fingers and toes.
- (10) Wiping the whole head only once.
- (11) Wiping the ears.
- (12) Maintaining the order of the faraiz (i.e. washing the face first, then the arms, then wiping the head and then washing the feet) and washing each following limb before the previously washed limb dries. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P235 - *Fatawa-e-Alamgiri*, VI, P6)

## 26 DESIRABLE ACTS OF WUZU

- (1) Sitting facing the Qibla on an elevated seat.
- (2) Rubbing the limbs with the hands whilst washing them.
- (3) Doing Wuzu calmly.
- (4) Moistening the limbs first, especially in winter.
- (5) Avoiding taking assistance from anyone without necessity.
- (6) Rinsing the mouth using the right hand.

- (7) Inserting water into the nose using the right hand.
- (8) Using the left hand to clean the nose.
- (9) Inserting the small finger of the left hand into the nostrils.
- (10) Using the back of the hands to wipe the back of the neck.
- (11) Inserting the small finger of each hand into each ear whilst wiping the ears.
- (12) Loosening and moving any ring you have on your finger if you are sure the skin beneath it has been washed without loosening it. If it is stiff (and the skin beneath cannot be washed unless the ring is moved) then to move it will become farz. (*Khulasa-tul-Fatawa*, V1, P23)
- (13) Doing Wuzu before the time of the Salaah has begun if you are not a ma'zoor-e-Shari' (further detail regarding this will follow shortly).
- (14) For a person who takes care in his Wuzu (i.e. does it properly) to take special care when washing the corners of his eyes, his ankles, heels, soles, the gaps between one's fingers and toes and one's elbows is desirable. For someone who does not take care, taking special care with these areas will become farz. It is often seen that these parts are left dry due to being careless. Such carelessness is Haraam and to be mindful of these things is farz. (*Bahar-e-Shariat*, Part 2, P19, *Madina-tul-Murshid Bareilly Shareef*)
- (15) Keeping the lota (traditional vessel used for istinja/Wuzu) towards your left hand side. If you use a tub for Wuzu, it should be kept towards your right side.
- (16) Spreading the water across the forehead when washing the face allowing some hair above the forehead to be washed as well.
- (17) Extending the light of the face, hands, and feet; this means washing more than the farz areas, (washing the arms to

halfway up the upper arm and washing the feet beyond the ankles up to halfway up the shins.)

(18) Using both hands when washing the face.

(19) Starting from the fingers and toes when washing the hands and feet.

(20) Wiping each part with your hands after washing it so that drops of water do not fall upon your body or clothes especially when you intend to enter a Masjid because letting drops of water drop on to the floor of the Masjid is Makrooh-e-Tahreemi. (*Khulasah az Bah-rur-raiq, V2, P530 – Bahar-e-Shariat, Part 2, P20 Madina-tul-Murshid Bareilly Shareef*)

(21) Maintaining the intention for Wuzu at the time of washing/wiping each part.

(22) Reciting Durood Shareef and Kalima-e-Shahada as well as بِسْمِ اللّٰهِ at the beginning.

(23) Do not unnecessarily dry the washed limbs. If you have to, you should avoid drying them completely; in other words preserve some wetness, because on the day of judgement it will be weighed amongst the pious deeds.

(24) Do not shake your hands because this is the fan of Satan. (*Kanzul-Ummal, V9, P136, Hadith 26133 Beirut*)

(25) Flicking water on to the front of ones shalwaar. (*Kanzul-Ummal, V9, P134, Hadith 26101 Beirut*) (When flicking water on to the shalwaar, it is wise to keep the front part of the shalwaar hidden under the kurta. In fact keeping this part of the shalwaar concealed throughout the whole of the Wuzu and at all other times using your shirt or a blanket is closer to modesty).

(26) Praying two rak'at nafl (if it is not Makrooh at that time). These nawafil are called Tahiyya-tul-Wuzu. (*dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P266*)



## 15 MAKROOHAAT (UNDESIRABLE ACTS) OF WUZU

- (1) Sitting in an impure place for Wuzu.
- (2) Allowing the water to fall on an impure surface.
- (3) Allowing drops of water to fall back in the vessel being used for Wuzu (When washing the face, drops of water usually fall into the hand. This should be avoided)
- (4) Spitting, blowing phlegm, or rinsing your mouth in the direction of Qibla.
- (5) Using too much water. (Sadrush-Shariah Mufti Maulana Amjad Ali رَحْمَةُ اللهِ عَلَيْهِ says in *Bahar-e-Shariat*, (Part 2, P23, Publishers Madina-tul-Murshid Bareilly Shareef), "Half a handful of water is sufficient for inserting water into the nose so filling all the hand with water will be considered wasting.")
- (6) Not using enough water to allow yourself to wash according to the Sunnah (in other words the tap shouldn't be opened too much but not too less either, in fact it should be kept at a reasonable level allowing an appropriate flow of water).
- (7) Smacking the water on your face.
- (8) Blowing when pouring water over your face.
- (9) Washing the face with only one hand as this is a practice of rawafiz and Hindus.
- (10) Wiping the front of the neck.
- (11) Rinsing the mouth or inserting water into the nose using the left hand.
- (12) Cleaning the nose with the right hand.
- (13) Using three sets of fresh water to wipe the head three times.

(14) Using water that has been heated by the sun.

(15) Closing the eyes and lips tightly. If this prevents these parts from being washed, the Wuzu will actually become invalid. To leave out any Sunnah of Wuzu is Makrooh and to leave any Makrooh of Wuzu is Sunnah. (*Bahar-e-Shariat, Part 2, P22, Madina-tul-Murshid Bareilly Shareef*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### AN IMPORTANT RULING ABOUT USED WATER

If you are without Wuzu and your hand, fingertip, fingernail, toenail, or any other part of your body that must be washed during Wuzu comes into contact with water covering less than the surface area of 25 square yards/225 square feet (*Fatawa-e-Mustafawiyyah P139, Shabeer Brothers Lahore*) for example, a bucket or tub of water, that water will be classed as *musta'mal* (used), and unfit to use for Wuzu or ghusl, regardless of whether this was done deliberately or unintentionally. Similarly, if you must do ghusl and any unwashed part of the body comes into contact with water, it will no longer be fit to use for Wuzu or ghusl. However, if the hand or area was washed before it came into contact with the water, it will not affect it. (*Bahar-e-Shariat, Part.2, P48*) (Please study part 2 of Bahar-e-Shariat for more information on *musta'mal* water)

### ATTENTION ALL PAAN EATERS!

Ala-Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says, "Those who are addicted to paan know from experience that small particles of the paan get stuck in all parts of the mouth (especially when there are gaps in the teeth) and rinsing the mouth three times or even ten times does not help in cleaning it properly. In fact, even using a toothpick or Miswaak does not help, whereas cleaning the mouth properly has been stressed greatly. It has

been mentioned in numerous Hadith that when a person stands to pray salah, an angel places its mouth next to his mouth and anything he recites leaves his mouth and enters the mouth of the angel. If at that time there are particles of food stuck in his teeth, the angel feels disgusted more than ever.

Beloved Rasool of Allah ﷺ said, “When you stand at night to pray, you should clean your teeth with a miswaak because when you recite the Qur'an an angel places its mouth next to yours and anything coming out of your mouth enters the mouth of that angel.” (*Kanzul-Ummal*, V9, P319) And there is a report narrated by Hazrat-e-Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ in the Kabeer written by Imam Tabarani that there is nothing more disliked by both angels than seeing their companion praying with pieces of food stuck in his teeth. (*Mu'jamul Kabeer*, V4, P177 *Fatawa-e-Razaviyah*, VI, P624-625, Raza Foundation Markaz-ul-Auliya Lahore)

#### A GREAT MADANI POINT OF TASAWWUF (MYSTICISM)

Hujja-tul-Islam Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ says, “When you turn your attention towards salah after completing your Wuzu, think to yourself; “The parts of my body that people can see are clean but to stand in the court of Allah عَزَّوَجَلَّ without a clean heart is contrary to shame, because Allah عَزَّوَجَلَّ can see hearts as well as outer appearances”. He further goes on to say that one should remember that the purity of the heart is to repent, abandon sins and adopt praiseworthy characteristics. A person who neglects the inner purity and only pays attention to the outer purity is like a person who invites a king to his house for a feast, and in order to please the king he cleans, polishes, and colours the outside of his house but neglects the interior. How will the king feel when he enters his house and sees filth everywhere? Will he be happy or disappointed? Everyone knows the answer to this. (*Mulakhkhas az Ihya-ul-Uloom*, VI, P185, Publishers. Dar-us-Sadir Beirut)

## 5 RULINGS REGARDING BLEEDING

(1) Blood or pus that is discharged by the body which flows (or can flow) onto a part of the body which must be washed either in Wuzu or ghusl will invalidate the Wuzu. (*dur-e-mukhtaarma' rad-dul-muhtaar*, VI, P286)

(2) If the blood only rises to the surface and does not flow, for example when the skin is cut slightly with the point of a sewing pin, or knife, or when using a toothpick, or when using the Miswaak to clean your teeth, or when biting an apple causes slight bleeding, or if you see traces of blood on your finger after inserting it into your nose (considering that blood did not flow), the Wuzu will not be affected. (*Mulakhkhas az Fatawa-e-Razaviya*, VI, P280, Raza Foundation Lahore)

(3) If it flows but not on to a surface of skin that must be washed in Wuzu or ghusl (e.g. you have a spot in your eye that bursts but the fluid remains within the eyelids, or you feel bleeding inside your ear canal but the blood stays inside), the Wuzu will not be affected. (*Mulakhkhas az Fatawa-e-Razaviya*, VI, P280, Raza Foundation Lahore)

(4) Even if the wound is quite large and the fluid is visible, the Wuzu will not break unless the fluid (pus/blood) flows from the wound. (*ibid*)

(5) If you wiped away the blood and did not allow it to flow then you must ask yourself; "If I had left it would it have flown?" If the answer is yes then the Wuzu has become null otherwise not. (*ibid*)

## DO INJECTIONS NULLIFY WUZU?

(1) Injecting a needle into a muscle will only nullify Wuzu if the amount of blood discharged can flow.

(2) However, when a fluid is to be injected into the veins then blood is first drawn into the needle and enough is discharged to nullify the Wuzu.

(3) Similarly, when liquid glucose is inserted into the body via a drip, the Wuzu will no longer remain valid because in such cases blood flows into the tube. If somehow, blood does not enter the tube the Wuzu will not be affected.

(4) Having blood removed for a blood test will also nullify the Wuzu. This blood is as impure as urine, therefore, praying salah with a tube of blood in one's pocket is prohibited.

### TEARS DUE TO ILLNESS

(1) Tears that are due to an infection or illness of the eyes are impure and nullify Wuzu. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P554) Unfortunately, many people are unaware of this ruling and therefore wipe away such tears with their sleeves believing them to be ordinary tears but in fact they make their clothes impure.

(2) The fluid discharged by the eye of a blind man is impure and nullifies Wuzu. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P554)

(3) Any fluid that is discharged by the body but does not nullify Wuzu is not impure (*Makhooz Fatawa-e-Razaviya takhreej shudah*, VI, P280); examples are blood or pus that do not flow, or vomit that is less than a mouthful.

### BLISTERS AND PIMPLES

(1) If a blister is burst, the Wuzu will break if any fluid flows from it, otherwise not. (*Fathul Qadeer*, VI, P34)

(2) If a spot or pimple that has healed and is empty on the inside, gets full of water which is then discharged due to external pressure, then the flowing of this water will not nullify

ones Wuzu. (*Khulasa-tul-Fatawa*, VI, P17) However, if there is blood or pus inside it, the Wuzu will no longer remain valid and the water will be considered impure. (*Fatawa-e-Razaviya takhreej shudah*, VI, P356, Raza Foundation) (3) If a spot or pimple has burst and there is no flowing fluid underneath, but the outer layer of skin has peeled off to leave the wet and sticky flesh exposed, then no matter how many times your clothes touch that area of flesh they will remain clean. (*Makhooz az Fatawa-e-Razaviya takhreej shudah*, VI, P280) (4) During cleaning the nose, if dried up blood is seen, it will not affect the Wuzu; however, repeating the Wuzu is preferred. (*ibid*, P281)

#### WHEN DOES VOMITING NULLIFY ONES WUZU?

Vomiting food or water that is a mouthful invalidates Wuzu. It is considered a mouthful when it cannot be prevented easily. This vomit is as impure as urine, so it is vital to protect the clothes and body from being stained by it. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P289)

#### LAUGHING

(1) If a Muslim who has reached puberty laughs loud enough for a second person to hear in a salah that consists of ruku' and sujood, not only will his Wuzu be nullified but so will his salah. If he laughs only loud enough for himself to hear, his salah will be invalidated but not his Wuzu. Smiling (without creating a sound) invalidates neither the Wuzu nor the salah. (*Maraqil falah ma' Hashiya-tut-tahtawi*, P91)

(2) If a Muslim of the same age category laughs loudly in a funeral prayer, his salah will become invalid but not his Wuzu. (*ibid*)

(3) Laughing other than in salah does not invalidate Wuzu but to repeat it is preferable. (*Maraqil falah ma' Hashiya-tut-tahtawi*, P84)

Our Holy Prophet ﷺ never laughed loudly so we should attempt to revive this blessed Sunnah and avoid laughing out aloud. Our Holy Prophet ﷺ has said: Smiling is from Allah عزوجل and laughing is from the devil. (*Al Mu'jamus Saghir Littabarani, juz 2, P104, Dar-ul-Kutubul Ilmiyyah Beirut*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### DOES LOOKING AT A PERSONS SITR BREAK WUZU?

Many amongst the public believe that exposing ones own knees or sitr or looking at ones own or someone else knees or sitr nullifies Wuzu, this is definitely wrong. (*Makhooz az Fatawa-e-Razaviya, VI, P352, Raza Foundation*) However, to keep the sitr concealed is preferable throughout the whole of Wuzu; in fact the sitr should be concealed immediately after istinja. (*Ghuniya-tul-mustamli, P30*) To expose the sitr unnecessarily is prohibited (even when alone) and to expose it in front of others is Haraam.

### THE WUZU DONE DURING GHUSL IS SUFFICIENT

Once Wuzu is done during ghusl, it does not need to be repeated again. In fact, even if one does not perform Wuzu during ghusl, because the parts of Wuzu are washed anyway, he will be considered to have performed it. Changing your clothes does not affect Wuzu either.

### BLEEDING FROM YOUR TEETH

(1) If there is bleeding in the mouth and the blood dominates the colour of the spit, it will invalidate the Wuzu, otherwise not. The blood will be considered dominant if the spit is redder than white, and this spit will be impure. If the spit is yellowish in colour it will be considered dominant and therefore the Wuzu will not break and neither will the spit be impure. (*dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P291*)

(2) In the case of blood being dominant, if one was to drink water from a cup or container, both the cup and all the water inside will be impure. In this case, it is better to fill the hand with water and use it to rinse the mouth out away from the cup and away from your clothes and body (before drinking).

#### URINE AND VOMIT OF A BABY

(1) The urine of a one day old baby is as impure as anyone else's. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P574)

(2) If a baby vomits a mouthful of milk, it is as impure as urine, but if the milk had not reached the stomach and had only yet reached the chest it will not be impure. (*Bahar-e-Shariat*, Part 2, P29, *Madina-tul-Murshid Bareilly Shareef*)

#### 5 RULINGS REGARDING DOUBTFUL SITUATIONS IN WUZU

(1) If you find yourself doubting whether or not you have washed a particular area, you must think to yourself whether or not this is the first time in your life you have had this doubt. If it is the first time, you should wash it but if you have had the same doubt before, ignore it. The same applies if you find yourself in doubt after Wuzu as well. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P309)

(2) If you had Wuzu but later found yourself doubting whether or not it had become invalid, you are in Wuzu, because doubt does not affect the Wuzu. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P309)

(3) Doing Wuzu in cases of wasawis (satanic whisperings) in the name of "precaution" is in fact obedience to Satan.

(4) Wuzu will remain valid until you are so certain that you can swear it has been nullified.



(5) If you know you have left an area unwashed but cannot recall which area it was, wash your left foot. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P309)

### IF A DOG TOUCHES YOUR BODY!

Clothes do not become impure if they come in to contact with the body of a dog, even if it is wet. (*Makhooz az Fatawa-e-Razaviya*, V4, P452, Raza Foundation Lahore) However, the saliva of dogs is impure. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P425)

### BREAKING OF WUZU DUE TO SLEEP

Two things break Wuzu due to sleeping: -

(1) The buttocks not being pressed firmly against the floor (or any other surface).

(2) Sleeping in a manner which does not prevent negligence. So sleeping with the buttocks not pressed firmly in a position that does not prevent you from indulging in deep sleep will nullify the Wuzu. If there is one without the other the Wuzu will not be affected.

The following are ten positions of sleeping that do not affect Wuzu: -

(1) Sleeping with both buttocks pressed firmly on the ground and both legs spread out in front of you. (This applies to sitting on a chair, in a bus, train etc.)

(2) Sitting with both buttocks on the ground and both knees raised, regardless of whether your hands are wrapped around your knees or on the ground, and whether or not your head is tucked into your knees.

(3) Sitting with your legs folded, regardless of whether you sit on the ground or a bed etc.

- (4) In the position of tashahhud with your back straight.
- (5) Sitting on a saddled horse or mule.
- (6) Sitting on a bare backed horse or mule if it is walking upwards or straight (the buttocks will remain pressed firmly against the animal's body in this case).
- (7) Sleeping against a pillow with the buttocks firmly on the ground, even if removing the pillow causes you to fall over.
- (8) Standing.
- (9) In ruku' position.
- (10) In the position of sajdah when it is done according to Sunnah (with a gap between the stomach and thighs, arms and sides).

Sleeping in these positions will not nullify Wuzu. Even if one is in salah, the salah will not be nullified either, even if one was to sleep deliberately. However, the part of salah that is spent asleep must be repeated. If any action is done partly awake and partly asleep, the portion done awake does not need to be repeated but the portion done asleep must be.

The following are ten positions of sleeping that nullify Wuzu:-

- (1) In a half sitting position (with the buttocks not touching the ground).
- (2) Sleeping on ones back.
- (3) Sleeping on one's stomach.
- (4) Sleeping on one's side.
- (5) Sleeping with one elbow raised.
- (6) Sitting down leaning to one side with one or both buttocks lifted off the ground.
- (7) Sitting on a bare backed animal walking downwards.

(8) Sleeping in the position of tashahhud with the stomach pressed against the thighs and both buttocks not pressed firmly.

(9) Sitting with your legs folded and your head resting on your thighs or shins.

(10) In the position of sajdah if it is done according to the female method (stomach pressed against the thighs, arms against sides, forearms on the ground).

Sleeping in any of these positions will nullify the Wuzu regardless of whether or not a person is in salah. However, deliberately sleeping in any of the mentioned postures will nullify the salah too. If it is unintentional, only the Wuzu will break and not the salah. After completing Wuzu, one can continue the salah from where he left off (under certain conditions) but if he is unaware of the conditions he should start from the beginning. (*Makhooz az Fatawa-e-Razaviya Shareef takhreej shudah*, VI, P365 – 366, Raza Foundation)

### THE WUZU FACILITIES IN MASAJID

Cleaning the teeth with a Miswaak sometimes results in bleeding that dominates the spit making it impure. Unfortunately, because the Wuzu areas in the Masajid are usually shallow, this causes drops of impure spit to splash on one's clothes and body when rinsing one's mouth. This is worse in household bath tubs as their hard surfaces cause more splashing.

### MAKE A WUZU AREA IN YOUR HOME

People nowadays tend to do Wuzu in the sinks at home standing up, which means they miss a desirable act. It is a shame how people spend huge amounts of money on extending their homes and buying luxuries but no one seems to consider making their own little Wuzu area inside the house. I plead to all Islamic Brothers who are concerned about following the

Sunnah; if possible you must definitely have a Wuzu area with at least one tap inside your homes. Make sure the water does not splash everywhere when it falls, in fact have a drain constructed to prevent impure spit from splashing on the clothes and body. An example of a possible Wuzu area has been added at the end of this booklet and can be used as a guideline for anyone wishing to construct one. Drops of water usually end up being splashed around the ankles when doing istinja in the toilet; therefore, one should wash the ankles afterwards as a precaution.

### HOW TO CONSTRUCT A WUZU AREA?

A household Wuzu area should cover an area of 40 square inches and be raised 16 inches off the ground with a 9 inch high seat (10.5 inches wide and 40 inches long). The distance between the seat and the wall ahead should be 26 inches. The drain should not be wider than 3.5 inches. There should be a sloped surface at the front of the platform but this slope should not cause the drain to be wider than 3.5 inches. Leave slightly more space than the length of your feet for standing on (approximately 11.5 inch). Dig another slope 4.5 inches wide in the centre of the platform, but remember, this slope should not allow the drain to become wider than 3.5 inches. The slope should be smooth all the way down without any bumpy areas. The tap should be fitted at a height of 32 inches from the drain and it should be a mixture tap. The water should drop onto the deeper slope in the centre and should therefore In'shaa-Allah عَزَّوَجَلَّ make it easier for you to protect your clothes and body from being stained by blood and other impurities. With slight changes, these guidelines can also be used for Wuzu areas in Masjid.

### 10 MADANI FLOWERS OF A WUZU AREA

(1) If possible, use the plan at the back of this booklet to construct Wuzu facilities in your home.

(2) Ignore the builder's arguments and get him to make the front slope 2 inches.

(3) If you are having more than one tap fitted, there should be a gap of 25 inches between each tap.

(4) Have a nipple fitted onto the tap if necessary.

(5) If the water pipe is fitted on the outside of the wall, the seat should be made one or two inches further away.

(6) It is safer to construct the Wuzu area temporarily first and then to use it a few times to check it. If you are satisfied, you can get the work completed permanently.

(7) For safety reasons, if you are having tiles fixed on to the floor of the Wuzu area or bathroom, make sure they are slip resistant.

(8) To be on the safe side, have checked tiles fitted on to the Wuzu surface to avoid accidents.

(9) If you do not have checked tiles fitted, make about 2 inches of the edge of the foot area and the same amount of the slope in front of the foot area rough, stony and round to make cleaning the soles of the feet easier by rubbing them against the rough surface if needed.

(10) When making a drain in your kitchen, bathroom, toilet, on the roof, in the Masjid or anywhere else where water will gather, don't trust the plumber when he tells you how wide the slope of the ground alongside the drain should be. Make sure it is slightly wider than what he tells you (if he says 2 inches make it 3). The plumber will probably try to convince you not to worry and that the water will flow without stopping but listening to him might cause problems. Usually water is seen splashed around the drain on the floor.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 6 RULINGS FOR SOMEONE WHO CANNOT MAINTAIN HIS WUZU

(1) Wuzu is nullified by the exiting of urine or air, flowing of blood or pus, flowing of tears due to illness of eyes, flowing of water from the navel, ears, or breasts, and the exiting of fluid from a pimple. As an illness, if someone constantly experiences one of the above to the extent that the whole time for salah passes without having the opportunity to do Wuzu and pray farz salah, he will be considered ma'zoor (excused). He can do Wuzu and pray as much as he wants within the present prayer time; his Wuzu will not be nullified due to the cause of illness. (*Maraqil falah ma' Hashiya-tut-tahtawi, P149*)

(2) The Wuzu of a ma'zoor remains unbroken until the time of the present prayer comes to an end, but this is if the uzr (excuse) is experienced during or after the wuzu. If not, the Wuzu will not break despite the ending of the prayer time (unless another cause for the nullification of Wuzu is experienced). (*Mulakhkhasan dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P556*) The Wuzu of a ma'zoor is automatically nullified by the termination of the prayer time, so if someone does Wuzu for Asr it will automatically end as soon as the sun sets and Wuzu done in Zuhr time will automatically end as soon as the time for Asr begins. (*Alhidayah ma' Fathul Qadeer, VI, P160*)

(3) Once an uzr has been confirmed, the person will be considered ma'zoor for as long as that uzr is experienced within one prayer time, even if it is only experienced once throughout the whole prayer time. For instance, if someone experiences a constant discharge of urine and finds it impossible to do Wuzu and pray salah without having a discharge he will be classed ma'zoor. Now, later on if it does become possible for him to do Wuzu and pray salah without a discharge within a prayer time but he still experiences a discharge within that time then he remains ma'zoor. However, if a complete prayer duration passes without experiencing the uzr a single time, he will not

remain ma'zoor. If later on he again experiences an uzr for the complete duration of a prayer time he will become ma'zoor again. (*Fatawa-e-Alamgiri*, VI, P41)

(4) The Wuzu of a ma'zoor person will not be affected by the cause of his uzr but it will be affected by any other cause, for instance, someone with the uzr of passing wind will break his Wuzu due to urine discharge, and vice versa.

(5) If a ma'zoor does Wuzu due to hadath (anything that nullifies Wuzu) and during Wuzu he does not experience his uzr but after Wuzu he does then this Wuzu will break (this is if he does Wuzu for a reason other than his uzr. If it is due to the uzr then Wuzu will not break when he experiences it afterwards), for instance, someone is ma'zoor due to a constant discharge of urine, now due to the exiting of air he does Wuzu and during the Wuzu he does not experience the discharge of urine, but afterwards he does, his Wuzu will break. If he experienced a discharge of urine during the Wuzu it will not break afterwards. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P557)

(6) If the uzr causes one's clothes to become impure, and the stain is larger than the area of a dirham, considering it is possible to purify them and pray wearing clean clothes, it is farz for one to do so, but if one knows that despite purifying them they will definitely become stained again to the same surface area, it is not necessary to clean them. His salah is valid even if the prayer mat becomes stained with impurity. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P556 – *Fatawa-e-Razaviya*, V4, P375, Raza Foundation Lahore)

(For detailed rulings regarding the Wuzu of a ma'zoor refer to *Bahar-e-Shariat*, Part 2)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 7 MISCELLANEOUS RULINGS

(1) The exiting of urine, excretion, wadi, mazi, or semen from the private parts of a man or woman will break Wuzu. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P286)

(2) The exiting of even a minor amount of air from the rear will nullify Wuzu. (*ibid*) The exiting of air from the front of either a man or woman will not nullify Wuzu. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P286)

(3) Loss of consciousness nullifies Wuzu. (*Fatawa-e-Alamgiri*, VI, P12)

(4) There is a misconception that mentioning the word pig nullifies the Wuzu. This is false.

(5) If one's Wuzu breaks whilst he is performing it, it must be started again. The washed parts will be considered unwashed. (*Makhooz az Fatawa-e-Razaviya*, VI, P255, Raza Foundation)

(6) To touch the Holy Qur'an, or any verse within it, regardless of whether it is in Arabic or a translation, is Haraam without Wuzu. (*Fatawa-e-Alamgiri*, VI, P38)

(7) There is no harm in reciting the Qur'an without touching it or off by heart without Wuzu.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Oh Rabb of Mustafa ﷺ give us the ability to avoid wasting water and to perform Wuzu properly and remain in a state of Wuzu at all times.

أَمِينَ بِحَاذِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



## WASTING WATER IN WUZU

Nowadays, many people open the taps too much when doing Wuzu and allow a great deal of water to be wasted. In fact, some open the tap as soon as they reach the Wuzu area and then start rolling their sleeves up allowing water to be wasted. The majority of people leave the tap running whilst wiping the head as well. We must all fear Allah عَزَّوَجَلَّ and avoid such wastage because on the day of judgement each drop will be accounted for. Here are 4 Ahadith warning against wastage. Read them and tremble:

### WASTAGE AT A RIVER

(1) Nabi-e-Rahamat, Shafi-e-Ummat, Shahanshah-e-Nubuwwat, Tajdar-e-Risalat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by Hazrat-e-Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ whilst he was performing Wuzu. Beloved Rasool of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, "Why this wastage (of water)?" Hazrat-e-Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ requested, "Can a person waste water in Wuzu?" He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Yes, even at a river" (even if a person is sat on a river bank doing Wuzu). (*Ibn-e-Majah, Hadith 425, VI, P254, Dar-ul-Ma'rifah Beirut*)

### ALA-HAZRAT'S رَحْمَةُ اللهِ عَلَيْهِ FATWA

AlaHazrat, Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ comments on this Hadith saying, "This Hadith proves wastage of water even at a river and wastage is disliked by Shariah. The verse

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

'Verily he does not like those who waste.' (Para 8, *Al An'aam, VI41*) encompasses all types of wastage, which means that even this wastage is disliked and prohibited. In fact, Hadith specifically

prohibit wastage of water during Wuzu and this prohibition means Haraam. (*Fatawa-e-Razaviya Shareef takhreej shudah, VI, P731*)

MUFTI AHMAD YAAR KHAN رَحْمَةُ اللَّهِ عَلَيْهِ EXPLANATION

The renowned Mufasssir Hazrat-e-Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ explains verse 141 of Sura Al An'aam mentioned by Ala-Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ in his fatwa by saying, "Spending on prohibited things is a wastage, spending everything one owns and leaving the family without anything is also a wastage, spending more than necessary is also a wastage, this is why washing the parts of Wuzu four times (without a proper reason) is considered a wastage". (*Noor-ul-Irfan, P232*)

DON'T WASTE WATER

(2) Hazrat-e-Sayyiduna Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that Sultan-e-Makka-tul-Mukarramah, Tajdar-e-Madina-tul-Munawwarah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw someone performing Wuzu and said, "Do not waste, do not waste". (*Ibn-e-Majah, Hadith 434, VI, P254 Dar-ul-Ma'rifah Beirut*)

WASTING IS A SATANIC ACT

(3) Hazrat-e-Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ says, "There is no good in using great amounts of water in Wuzu, this is from Satan". (*Kanzul-Ummal, Hadith 26255, V9, P144*)

ASKING FOR A WHITE PALACE IN HEAVEN?

(4) Hazrat-e-Sayyiduna Abdullah ibn Mughaffal رَضِيَ اللَّهُ عَنْهُ heard his son saying the following words in his prayer, "Ya Allah عَزَّوَجَلَّ I ask you for the white palace on the right side of Heaven". He رَضِيَ اللَّهُ عَنْهُ said, "Son! Ask Allah عَزَّوَجَلَّ for paradise and protection from Hell. I heard the Rasool Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say that

there will be people in this Ummah who will exceed limits in Wuzu and du'ā (prayer)". (Abu Daood, Hadith 96, VI, P68 *Dar Ihyaittura-thil-Arabiyy*)

Dear Islamic Brothers! The renowned Mufasssir Hazrat-e-Mufti Ahmad Yar Khan رحمۃ اللہ علیہ comments on this Hadith by saying, "Exceeding limits in salah refers to specifying things unnecessarily the way his son did. It is best to ask for Firdous (the greatest Heaven); if someone was to ask for this he wouldn't be specifying a particular thing. He would only be specifying the category. Exceeding limits in Wuzu could refer to either of two things; exceeding the number of washes (more than three) and exceeding the surface to be washed (washing the feet up to the knees, washing the arms up to the armpits), both are prohibited. (*Mir'aat*, VI, P239)

### INJUSTICE

A Bedouin asked the Holy Prophet صلی اللہ تعالیٰ علیہ والہ وسلم how to perform Wuzu. Makki Madani Mustafa صلی اللہ تعالیٰ علیہ والہ وسلم showed him and washed each part three times. Then he صلی اللہ تعالیٰ علیہ والہ وسلم said, "This is how Wuzu must be performed, anyone who does more or less has done wrong and injustice". (*Nasai*, VI, P88, *Dar-ul-Jeel Beirut*)

### USE DEMONSTRATIONS TO LEARN WUZU

Dear Islamic Brothers! This blessed Hadith proves that it is Sunnah to practically demonstrate the method of Wuzu in order to teach others. Mubaligheen (preachers) should follow this Sunnah and demonstrate the method of Wuzu to Islamic Brothers, avoiding wasting water at the same time by using just about enough water to wash the limbs three times each. Make sure no limb is washed four times without a good reason, and then anyone else willing to demonstrate can do so and have his

mistakes pointed out to him by the Mubaligh. This Madani task can be accomplished very easily if one was to travel on a Dawat-e-Islami Madani Qafila in the company of *Ashiqaan-e-Rasool* for the *education of the Sunnah*. You must definitely learn the proper method of Wuzu. It is difficult to comprehend the complete *method of Wuzu* by reading it only once, you will have to practice it again and again.

### WASTAGE OF WATER IN THE MASAJID AND MADARIS

The water in Masajid and Madaris (Islamic Schools) is classed as being “waqf”, there is a difference between this water and household water. Anyone who carelessly splashes water in the Wuzu areas in Masajid or washes his limbs more than three times due to carelessness or ignorance must read this blessed fatwa (ruling) carefully, tremble with the fear of Allah عَزَّوَجَلَّ and repent for the future. AlaHazrat Imam-e-Ahl-e-Sunnat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says, “To use more than necessary amounts of waqf water is Haraam in the eyes of all scholars, the same ruling applies to the water in Islamic schools. This water is waqf for only those who perform Wuzu correctly”. (*Fatawa-e-Razaviya Shareef takhreej shudah, VI, P658, Raza Foundation*)

Dear Islamic Brothers! Anyone who does not prevent himself wasting water should use his own water (household water) for Wuzu. Allah عَزَّوَجَلَّ forbid, this does not mean that it is permissible to waste one’s personal water. What it means is that he should use the water at home to practice the proper method of Wuzu so that he does not commit a Haraam sin by wasting the water of the Masjid.

### 7 TIPS TO AVOID WASTAGE BY ALA-HAZRAT رَحْمَةُ اللهِ عَلَيْهِ

(1) Some people allow the hands to overfill when filling them with water, this should be avoided.

(2) The hands do not always have to be filled to the top with water; one must think as to what purpose he is taking the water for. For instance, only half a handful of water is needed when inserting water into the nose, a handful is not even needed for rinsing the mouth.

(3) If a pot is being used to pour water, the nozzle should not be too tight or too wide (in which cases the water will either flow very slowly and more time will be taken to perform Wuzu or too much water will pour out). The difference is evident when a person uses a pot (without a nozzle) for Wuzu, as a great deal of water is used in this case. If a pot does have a wide nozzle, care must be taken and rather than tilting the pot fully it should be tilted slightly so that a narrow stream of water pours out (the same precautions should be kept in mind when using taps).

(4) It is preferable to wet the limbs before washing. This helps the water to flow easily, and therefore less water will be required, especially in winter because experience has shown that when water is poured on to very dry skin it does not flow easily in fact the stream of water splits in two as it flows.

(5) Hair on the back of one's hands should be removed as they will require extra amounts of water, but shaving these hairs will make them stiffer therefore, it is preferable to use an electronic hair remover for this purpose, and even better is hair removal powder/cream (the use of this is proven from Sunnah): Ummul mu'mineen Hazrat-e-Sayyidatuna Umm-e-Salamah عَزَّوَجَلَّ وَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ says, "When the Rasool Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to use noorah (a type of hair removal powder), He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would apply it to his blessed sitr with his own blessed hands and it was applied to other parts of the blessed body by one of the chaste wives رَضِيَ اللهُ عَنْهَا". (*Ibn-e-Majah, Hadith 3715, V4, P225 Dar-ul-ma'rifah Beirut*) In case of this hair not being removed, it should be moistened and flattened using the other hand

because if these hairs are left standing there is a good possibility of the roots being washed but the tips remaining dry.

(6) If you are using a pot for Wuzu, the stream of water should be moved from the fingers/toes towards the elbows/ankles constantly so that all parts are washed only once in one go, otherwise the slow movement of the pot will result in water being poured on the same spot several times (which will result in wastage of water).

(7) Some people pour the water from the fingers to the elbows (or toes to the ankles) and then keep the water flowing as they bring it back to the fingers to start a second wash and then bring it back (with the water still flowing) for a third wash whereas in fact this results in washing the arm 5 times instead of 3. Instead of this, the flow of water should be stopped when it reaches the elbows or ankles, the pot should be then moved back to the fingertips and the water be poured again, and the same method should be applied the 3<sup>rd</sup> time round. To start the flow of water from the fingers and toes and not the elbows and ankles is Sunnah.

To summarise what has been said, one should think carefully when doing Wuzu. Imaam Shafi'ee رحمه الله عليه has very rightly said, "If care is taken, even a little amount is sufficient but if not then even great amounts do not suffice". (*Az Ifadat: Fatawa-e-Razaviya Shareef takhreej shudah, VI, P765 – 770, Raza Foundation*)

#### 14 MADANI FLOWERS FOR AVOIDING WASTING WATER

(1) You must repent for all the water that you have wasted in the past and try your best to avoid this in the future.

(2) Figure out for yourself the best way to perform Wuzu and ghusl according to Sunnah by avoiding wasting water at

the same time. Warn yourself that you will have to answer for every drop on the day of judgement.

(3) Open the tap carefully when performing Wuzu and keep one hand on the tap all throughout the Wuzu so that you can turn it off whenever it is not needed (this will result in turning it off several times).

(4) Less water is consumed when using a pot than a tap, so if possible one should use a pot. If the use of a tap cannot be avoided but it is possible to use a pot for some parts then a suggestion would be to use both the tap and pot. There is no harm in using a tap but wasting water must be avoided in whatever possible way.

(5) Not a single drop of water should be dripping from the pot or tap whilst using a miswaak, rinsing one's mouth, gargling, cleaning one's nose, passing one's wet fingers through the fingers, toes or beard, and whilst wiping one's head.

(6) In winter, instead of pouring out the cold water already in the pipes and letting it go to waste whilst waiting for the warm water to reach the tap in order to perform Wuzu or ghushl or wash one's clothes or plates, let the cold water pour into a container and avoid wasting it.

(7) Water must also be used carefully when trying to create foam from soap in order to wash the hands and face. Foam can be created by taking a few drops of water in one hand (and turning the tap off). If one was to hold the soap in his hand and then pour water on top it would result in excessive amounts of water being used.

(8) After using a soap bar it should be placed in a dry soap box as water cause the soap to dissolve and be wasted. Also avoid placing it on the sink edges as this will also bring it into contact with water.

(9) Leftover water after drinking from a glass and water left in a jug after a meal should not be spilt; in fact it should be stored for later use.

(10) Nowadays people tend to use much more water than is needed when washing fruits, clothes, plates, floors, in fact even a cup or spoon. A sensitive person finds it extremely difficult to observe such carelessness!

(11) As is seen in many households, lights and fans are left operating throughout the whole day. Make a habit of turning lights and fans off when not needed. We should all fear the judgement in the afterlife and avoid wastage in all things.

(12) In toilets, instead of pipes, pots should be used because less water is used and pipes usually result in water splashing over one's ankles. After using the toilet for urination, take a pot of water and sprinkle some water on the edges of the toilet and then (avoiding splashes) pour some onto the toilet hole. This will *In'shaa-Allah* عَزَّوَجَلَّ put a stop to foul odours and the spreading of germs. Too much water is consumed when flushing the toilet.

(13) If there is a leak in your tap you must have it fixed immediately or else a large amount of water will be wasted. No one usually bothers if there is a leaking tap in a Masjid or Madrassa, whereas the people in charge should accept their responsibility and for the sake of their afterlife should get the problem solved.

(14) Special care should be taken not to waste a single drop or piece when eating, drinking, slicing fruits etc. and to use every single bit.

Ya Rab-e-Mustafa عَزَّوَجَلَّ وَاللهُ تَعَالَى عَلَيْهِ وَالهِ وَسَلَّمَ! Make us avoid wastage of anything and make us do Wuzu properly and remain in a state of Wuzu at all times.



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# LAWS OF SALAH

WUZU AND SCIENCE

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

## WUZU AND SCIENCE

*By reading this Bayan, you will In'shaa-Allah عَزَّوَجَلَّ  
Increase your knowledge about Wuzu.*

**M**aster of Madina-tul-Munawwarah, Sultan of both worlds, Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has narrated, عَزَّوَجَلَّ “The one who loves another for the sake of Allah and when he meets his brother and shakes hands with him and recites Durood Shareef upon the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, before departing their past sins are forgiven.” (*Musnad abi ya'la*, V3, P95, Hadith 2951, Dar-ul-Kutubul Ilmiya Beirut)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### ACCEPTANCE OF ISLAM DUE TO THE PHILOSOPHY OF WUZU

A Muslim invited a university student in Belgium towards Islam and to his surprise, the student asked about the scientific benefits of Wuzu. The Muslim became speechless so he took the student to a scholar but the scholar could not tell him either. Eventually, a person told this student many benefits of Wuzu but could not tell him the benefits of wiping the neck so the student left. A few days later, the student came and said, “During a lecture, my professor said that if you wipe the back of your neck on both sides with a few drops of water, you will be saved from spinal illnesses. Upon hearing this I fully understood the virtue and benefits of wiping the neck in Wuzu and therefore, I want to accept Islam” and he became a Muslim.

## SEMINAR IN WESTERN GERMANY

Depression is on the rise in the western countries and more mental asylums are becoming full with patients. Psychiatrists are always investigating cures for depression. A Pakistani psychiatrist who holds a diploma in Western Germany states that a seminar took place in Western Germany on a cure for depression without the need for medication. A doctor attended this seminar and surprised the audience by saying that he was treating his patients by making them wash their face 5 times a day and within a short period of time the treatment started to have an effect. He then treated another group of patients by making them wash their hands, feet and face 5 times a day and they also started to recover from their illnesses. At the end of the speech the doctor said, "I confess that fewer Muslims suffer from depression as they wash their hands, face, and feet many times in a day by performing Wuzu."

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## WUZU AND HIGH BLOOD PRESSURE

A heart specialist says with importance that those who have high blood pressure should be advised to perform Wuzu. Their blood pressure will definitely become normal. A Muslim doctor says, "The best cure for depression is Wuzu." Western doctors treat their patients by placing water on some parts of their body, which is just like Wuzu.

## WUZU AND PARALYSIS

While performing Wuzu, the body parts are washed in a certain order and there are many benefits regarding this. When the hands are washed first, the nerves become aware of the water. Slowly, the effects travel to the face and the veins of the brain. The one who washes his hands first during Wuzu followed by

rinsing of the mouth and sniffing of the nose, then washing the face followed by the rest of the body parts is saved from becoming paralysed. If the individual starts Wuzu by washing his face and neck first, he/she will have many illnesses.

#### APPRECIATOR OF MISWAAK

Dear Islamic brothers! There are many sunan in Wuzu and every Sunnah has its own benefit. Take the example of the Miswaak. Every child knows that using the Miswaak in Wuzu is Sunnah and what can one say about the benefits of this Sunnah! A businessperson once visited Switzerland and said, "I met a new Muslim and I gave him a Miswaak as a gift." The new Muslim became happy. He took the Miswaak, kissed it, and then placed it on his eyes. Tears started to flow from his eyes. He took a handkerchief out of his pocket, unfolded it, and took out a tiny Miswaak, which was approximately 2 inches in length. The new Muslim said, "When I embraced Islam, I was given this as a gift, I was using it with great care and now it is nearly finished and I was very anxious. Allah عَزَّوَجَلَّ has showered his mercy and you have gifted me with a Miswaak". Then he added, "I had a continuous infection in my teeth and gums and the dentists had no cure for it. I started to use the Miswaak and after a few days, I felt better. I went to see the doctor who was very surprised to see that I was cured. The doctor said, 'you cannot be cured in such a short period of time with the medication I gave you. Just think carefully what you have used.' I thought carefully and remembered that I had become a Muslim and recently started to use the Miswaak and due to using the Miswaak, I was blessed. When I showed the Doctor the Miswaak, he was greatly amazed by this."

#### TO IMPROVE MEMORY

Dear Islamic brothers! The Miswaak has many benefits for this world and the Hereafter. The Miswaak has many natural

minerals which prevent the teeth from many infections. Hazrat-e-Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, Hazrat-e-Sayyiduna Ata رَضِيَ اللهُ عَنْهُ and Hazrat-e-Sayyiduna Abdullah bin Abbas رَضِيَ اللهُ عَنْهُ state, "Miswaak strengthens a persons memory and eyesight, cures headaches and relieves the veins in the head, it gets rid of phlegm, keeps the person healthy and helps digest food, increases intelligence, helps increase the family lineage, old age comes late and strengthens the back." (*Hashiya-tut-tahtaavi*, P28)

### THREE AHADITH REGARDING MISWAAK

(1) Whenever Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would enter his blessed home, he would use the Miswaak first. (*Sahih Muslim*, VI, P128, *Afghanistan*)

(2) Whenever the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would wake up from his sleep, he would use the Miswaak. (*Abu Dawood*, VI, P36, *Hadith 57, dar ahya-tut-turaathul Arabi*)

(3) Hold onto the Miswaak because it cleans your mouth and pleases Allah عَزَّوَجَلَّ. (*Musnad Imam Ahmad*, V2, P438, *Hadith 5869, Dar-ul-Fikr Beirut*)

### CURE FOR BLISTERS IN THE MOUTH

Doctors have stated, "Sometimes due to heat or the acids of the bladder, blisters can develop in the mouth and due to this infection, many germs spread in the mouth. To cure this infection, chew on a fresh Miswaak and keep the saliva in your mouth for a few minutes. By doing this, many infections and germs shall be cured."

### DAMAGE CAUSED BY THE TOOTH-BRUSH

According to research, 80% of illnesses are caused due to bad teeth or the stomach. Sometimes the teeth are not cleaned

properly and therefore many germs settle in the gums. These germs travel to the stomach and cause many illnesses. Remember! The tooth-brush is not an alternative to the Miswaak. Experts have researched that: -

(1) After the toothbrush has been used the first time, germs settle on the brush and even if it is washed with water, the germs multiply.

(2) The toothbrush removes the natural brightness and whiteness of the teeth.

(3) When a toothbrush is used, the gums gradually move from their place which causes gaps in between the gums and the teeth, making it easy for the food to be caught in between them and which in turn gives room for bacteria to grow. Many illnesses are caused due to this and amongst them is weakness of the eyesight. In some cases, one can lose their eyesight permanently.

### DO YOU KNOW HOW TO USE THE MISWAAK?

You may think that I have been using the Miswaak for such a long time but my teeth and stomach are still bad.

Dear Islamic Brothers! The Miswaak is not at fault here, it is you. I have come to the decision that only half in a million people know how to use the Miswaak properly. Most of us usually rub the Miswaak quickly over our teeth while performing Wuzu and put it away. In fact, we are just following the tradition.

### 14 MADANI FLOWERS

(1) The width of the Miswaak should be equal to your little finger.

(2) The Miswaak should not be longer than a span otherwise Satan will sit on it.

(3) The bristles of the Miswaak should be soft. Hard bristles will cause a gap between the gums and teeth.

(4) If the Miswaak is fresh then brilliant otherwise soak it in a glass for a while until it becomes soft.

(5) Cut the bristles everyday. The bristles are only effective when they are bitter.

(6) Rub the Miswaak over the width of your teeth.

(7) Use the Miswaak 3 times whenever you use it.

(8) Wash it each time.

(9) Hold the Miswaak in your right hand with your little finger under the Miswaak, the middle 3 fingers above it and the thumb on the edge of the Miswaak.

(10) First clean the top right side of the teeth then the left side and then clean the bottom right side and then the left side.

(11) A person is at risk of his spleen growing if he lies down and uses Miswaak.

(12) By closing your fists around the Miswaak there is a risk of you suffering from piles.

(13) Miswaak is Sunnah for Wuzu but if one has bad breath, using Miswaak is Sunnah-e-Mu'akkadah. (*Fatawa-e-Razaviya*, VI, P223, Raza Foundation)

(14) Don't throw away the bits that come the used Miswaak which cannot be used any longer. Instead, you should put them away in a safe place, bury them, or throw them into the sea.

*(For further information please study part 2, pages 17 and 18 of Bahar-e-Shariat)*

## BENEFITS OF WASHING HANDS

In Wuzu, the hands are washed first and there are many benefits. People hold many things in their hands causing bacteria to spread and grow on the skin. If the hands are not washed during the day, there is a possibility of getting many types of skin diseases:- (1) Heat spots, (2) itchy skin, (3) eczema, (4) bad skin, (5) change in the skin colour etc. When we wash our hands, rays come out from the tips of our fingers and create a circle around our hand and due to this, our inner electricities come into motion, which makes our hands more beautiful.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## BENEFITS OF WASHING THE MOUTH

First the hands are washed therefore they become clean from bacteria. If the hands were not washed, the bacteria would travel into the stomach via the mouth producing many illnesses in the stomach. Due to the air, many germs travel into our mouth and some bacteria stay in the mouth from bits of food left in between the teeth. By washing the mouth and using a Miswaak, the bacteria will be removed. If the mouth is not cleaned, one can be affected from the following illnesses: - (1) one of the first signs of AIDS is the swelling of the mouth, (2) edges of the mouth splitting; (3) moniliasis of the mouth and lips, (4) mouth becomes sore etc. If the person is not fasting, it is Sunnah to gargle. The one who gargles water will not get tonsillitis and he will be saved from many throat illnesses including cancer in the throat.

## BENEFITS OF WASHING THE NOSE

The lungs need air free from pollution and it should contain 80% moisture and should be more than 90 degrees Fahrenheit. To attain this type of air, Allah عَزَّوَجَلَّ has blessed us with a nose.



To make the air moist, the nose creates a quarter of a gallon of moisture and the hair in the nostrils stop dirt going inside the lungs. There is a microscopic brush in the nose. This brush contains small particles which kill the bacteria that travel through the air and enter the nose. These particles also defend the lysozium, which assist and save the eyes from infection. *Alhamdu-Lillah* عَزَّوَجَلَّ, the one who does Wuzu, rinses his nose and due to this the nose is cleaned and due to the water entering the nose, a Muslim is saved from many illnesses of the nose. It is very beneficial for a person to do 'Ghusl of the nose' (to sniff water up the nose) if he suffers from wounds in the nose and from catarrh.

#### BENEFITS OF WASHING THE FACE

Nowadays the pollution in the atmosphere is increasing. Many chemicals and dirt fly into the eyes and on the face. If the face and the eyes are not washed, they are at risk of becoming infected. A European doctor wrote a thesis called 'Eye, water and Health'. In this thesis he encouraged people to wash their eyes many times in a day, otherwise you risk catching many dangerous illnesses. Very rarely do you get spots if you wash your face. Beauticians agree that all types of creams and lotions leave marks on your face and you should wash your face a number of times in a day to make your face look beautiful. A member of the American Council for beauty, 'Beychar' has stated a very interesting fact. She states, "Muslims do not need any type of chemical lotions as they wash their face many times in a day during Wuzu which safeguards it from many illnesses." Experts say, "The face should be washed over and over again to save it from allergies."

*Alhamdu-Lillah* عَزَّوَجَلَّ! This is only possible during Wuzu. *Alhamdu-Lillah* عَزَّوَجَلَّ the face is massaged when performing Wuzu, the blood circulates around the face and the dirt is removed from the face and it becomes more beautiful.

## PROTECTION FROM BLINDNESS

Dear Islamic Brothers! I will bring to your attention such a disease in which the real moisture of the eyes become less or finishes completely and the patient eventually becomes blind. Physicians have researched that if the eyebrows are wet frequently then one can be protected from this dangerous disease. *Alhamdu-Lillah* عَزَّوَجَلَّ! The one who performs Wuzu and washes his face means that his eyebrows will also become wet. Those lucky individuals who have decorated their faces with the beautiful beard should listen carefully as Professor George Ail states, "When one washes the face and the beard, the bacteria on the face and the beard are cleansed. The roots of the hair will become strong when water reaches them. If one passes the fingers through the beard (with the intention of acting upon the Sunnah) he will not get nits. Not only that but if one leaves water in the beard, he will be saved from pain in the veins in the neck, thyroid gland and other such illnesses of the neck."

## WASHING THE ARMS

There are three major veins in the elbow that are connected to the heart, liver and the brain. The elbow usually stays covered with clothing and if water and air does not reach these parts, one may suffer from mental problems. To wash this part in Wuzu is obligatory and when the moisture reaches these veins it will strengthen the heart, liver and the brain and *In'shaa-Allah* عَزَّوَجَلَّ it will save the person from illnesses. Also, by washing the arms including the hands, a link is created in between the person and the particles of light and the particles begin to flow. This action makes all the body parts strong.

## WIPING THE HEAD

There is a major vein in the body that lies between the back of the head and neck. This vein has a connection with the spinal

cord, the brain and the small veins spread in the body. When one wipes the back of his neck, the rays from his hand are passed into the spinal cord, spread into the small veins and give strength to the various parts of the body.

#### DOCTOR FOR THE MENTALLY ILL

Someone has stated that I was doing my Wuzu at a place in France; a man stood there was observing me very closely. After I had finished, the man asked me, "Who are you and where are you from?" I replied, "I am a Muslim and I am from Pakistan." He asked me, "How many mental institutes do you have in Pakistan?" I was shocked at this question but I replied, "Maybe 2 or 4." He asked me, "What did you just do now?" I replied, "Wuzu". He then asked, "Do you do this everyday?" I replied, "Yes. 5 times a day." He was puzzled and he said, "I am a surgeon in a mental institute and I have done a lot of research about this illness. It is in my knowledge that the brain sends out all signals to the body and the body functions. Our brain is always floating in fluid. This is why we are always moving and it does not affect the brain. If the brain was rigid it would have collapsed by now. Some small veins run from the brain to the back of our neck, which then run to the rest of our body. If hair is over grown and the back of the neck remains dry, these veins will also remain dry and there is a risk that the brain of that individual stops functioning and that person becomes mental. Therefore, I have learnt that one should moisten the back of the neck at least twice a day. I noticed that while you were washing your hands and face you also did something to your neck. Indeed, you people cannot become insane." Also, wiping the neck prevents one from fever.

#### WASHING THE FEET

A lot of dust gathers around the feet and infections usually start between the toes. By washing the feet during Wuzu, bacteria

and dust from the feet will be cleaned and the bacteria that are left are removed by passing your fingers through your toes. Therefore, by washing your feet according to Sunnah, you save yourself from lack of sleep, dryness of the brain, nervousness and depression.

### WATER LEFT OVER FROM WUZU

There is cure in drinking the water left over from doing Wuzu. Regarding this, Muslim doctor states, “(1) The first effect of this is upon the bladder because it cures any difficulties in your urine, (2) one is freed from unlawful lust, (3) it cures the burning of the liver, stomach and bladder.” It is also reported, “If one performs Wuzu using water from a container and if any water is left over, it is obligatory to stand facing the Qibla and drink this water.”

### HUMAN ON THE MOON

Dear Islamic brothers! The topic of Wuzu and science is being discussed and nowadays many people are looking towards science. There are some people who not only look up to the scientist but they are well impressed by the English scientists. It is a request to these people that there are some issues that even the scientist cannot solve and our Holy Prophet ﷺ solved these matters a long time ago. Scientists claim that they have been to the moon but Sarkar-e-Madina ﷺ travelled beyond the moon when he ﷺ went on the night journey (Shab-e-Mairaj) about fourteen hundred and fifty years ago. I took part in the Urs Mubarak of Ala-Hazrat رضي الله عنه at Dar-ul-Uloom Amjadiya, Alamgir Road, Baab-ul-Madina Karachi, where some poems were read from Hadaiq-e-Bakshish Shareef, amongst those poems this line of the poem was read:

*‘The head is that head which is sacrificed at your feet’*

The writer of Bahar-e-Shariat, Hazrat-e-Sadrush Shariya Moulana Mufti Muhammad Amjad Ali Azami's رَحْمَةُ اللهِ عَلَيْهِ son, the writer of the commentary of the Holy Qur'an, Hazrat Allama Abdul Mustafa Azhari رَحْمَةُ اللهِ عَلَيْهِ read one line of the poem:

*'They say that the human went to the moon,  
The king of Tayba went beyond the skies'*

Meaning that it is claimed that the human has gone up to the moon. In reality the moon is so close that Sultan-e-Makka-tul-Mukarramah, Tajdar-e-Madina-tul-Munawwarah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left the moon behind on the night of Mairaaaj and travelled beyond the seven skies.

#### TOY OF LIGHT

Dear Islamic brothers! The moon to which the scientists claim to have reached is obedient to The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is narrated in 'Al Khasais-ul-Kubra' that the uncle of Tajdar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Hazrat-e-Sayyiduna Abbas bin Abdul Muttalib رَضِيَ اللهُ عَنْهُ narrates, "I asked the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, "Ya Rasool Allah عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I saw in your childhood such a thing which proves your Prophethood and this is one of the reasons why I accepted Islam. I saw that you were talking to the moon while in your cradle and I saw that the moon would move to wherever you pointed your finger." Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "I used to talk to the moon and it used to talk to me, the moon used to play with me when I used to cry and I could hear it fall when it used to go into prostration to Allah عَزَّوَجَلَّ."

#### SPLITTING OF THE MOON

When the non-believers of Makkah came to know that magic cannot work in the sky, (on the moon, sun and stars) because they thought that (Allah عَزَّوَجَلَّ forbid) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

was a magician, they gathered together and asked Tajdar-e-Madina ﷺ to give them proof of Prophethood. The Holy Prophet ﷺ asked them as to what proof they wanted. They replied, "If you are speaking the truth then split the moon into two pieces. The Holy Prophet ﷺ said, "Look at the sky." The Holy Prophet ﷺ pointed his finger to the moon and the moon split into two pieces. The Holy Prophet ﷺ said, "Become a witness!" and they replied, "Muhammad ﷺ detained our eyes." Allah عزوجل says in the 1<sup>st</sup> and 2<sup>nd</sup> verse of chapter 27, Sura Al Qamar:

اِقْتَرَبَتِ السَّاعَةُ ۖ وَاَنْشَقَّ الْقَمَرُ ۚ۝۱۰۝۱۱ وَانْ يَّرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۝۱۲

**Translation Kanzul-Imaan:**

*The Hour came near and the moon was split. And if they see a miracle, they turn away their faces and say: "This is perpetual magic."*

*(Chapter 27, Sura Al-Qamar, Verses 1-2)*

صَلُّوا عَلَى الْحَبِيبِ! ﷺ

ONLY FOR THE SAKE OF ALLAH عزوجل

Dear Islamic Brothers! After hearing the scientific facts about Wuzu you must be pleased but may I tell you that science is all based upon a persons own presumptions. Scientific research does not remain the same as it is changed every so often. In reality, the orders of Allah عزوجل and his Beloved Rasool ﷺ will always remain. We should not act upon the sunan to gain the scientific benefits but we should do this to please Allah عزوجل. Therefore, we should not do Wuzu to lower our blood pressure or 'become fresh after performing Wuzu', or keep a fast so that I can diet, visit Madina Shareef so that the atmosphere will change and I will be away from my home and work, or gaining

Islamic knowledge just to pass time. Those who have these types of intentions will not receive any reward for these acts. If we do these things only to please Allah ﷻ then we will receive those benefits as well. Therefore, to receive all the revealed and disclosed benefits of Wuzu one should only consider the intention of pleasing Allah ﷻ when he performs Wuzu.

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### THE HIDDEN PART OF WUZU

Hujja-tul-Islam Hazrat-e-Sayyiduna Imam Muhammad Ghazali رحمه الله عليه says, “When you turn your attention towards salah after completing your Wuzu, think to yourself; “The parts of my body that people can see are clean but to stand in the court of Allah ﷻ without a clean heart is contrary to shame, because Allah ﷻ can see hearts as well as outer appearances”. He further goes on to say that one should remember that the purity of the heart is to repent, abandon sins and adopt praiseworthy characteristics. A person who neglects the inner purity and only pays attention to the outer purity is like a person who invites a king to his house for a feast, and in order to please the king he cleans, polishes, and colours the outside of his house but neglects the interior. This person is not worthy of praise and reward but rather the anger of the king. (*Ihya-ul-Uloom*, VI, P160, *Dar-ul-Kutubul Ilmiya Beirut*)

### SUNAN DON'T NEED SCIENTIFIC RESEARCH

Dear Islamic Brothers! Remember! The Sunnah of my Beloved صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ doesn't need scientific research to be proven and our mission is not to follow science. Our mission is to follow the Sunnah and let me say that when the European experts finish their investigation after so much research, they will end up with the Sunnah of The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. One can

enjoy this life as much as he wants, he can live all his life in luxury but your heart will not find peace. Peace will only be found in the remembrance of Allah عَزَّوَجَلَّ. Your heart will only find peace in the love of The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The luxuries of this world and the hereafter cannot be found in the TV, VCR or Internet, they can only be found in following the Sunnah. If in reality you want the betterment in this life and the hereafter, hold on securely to the salah and Sunnah and to learn this, travel with the Madani Qafilas of Dawat-e-Islami. All Islamic brothers should make the intention that In'shaa-Allah عَزَّوَجَلَّ I will travel with the twelve month Madani Qafila, every twelve months I will travel for thirty days and every month I will travel for three days - *In'shaa-Allah* عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ !      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



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# LAWS OF SALAH

## METHOD OF GHUSL

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلَاةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
اَتَايْتَكُمْ قَاعُوْدًا يَّاۤئِدُهُمْنَ الشَّيْطٰنُ الرَّجِيْمُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## METHOD OF GHUSL Hanafi

*Please read this booklet completely,  
it's very likely that you may realise many of your shortcomings.*

### EXCELLENCE OF DUROOD SHAREEF

**I**ntercessor on the Day of Judgement, Knower of the Unknown, Mercy for the Universe ﷺ said, "Send Durood upon me in abundance, this will purify you."

*(Musnad Abi Ya'la, V5, P458, Hadith 6383, Dar-ul-Kutubul Ilmiyyah Beirut)*

صَلُّوْا عَلٰى الْحَبِيْب! ﷺ

### A STRANGE PUNISHMENT!

Hazrat-e-Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ narrates that Ibn-ul-Kuraiybi رَحْمَةُ اللهِ عَلَيْهِ said, "One day I had a wet dream so I intended to perform ghusl (bath) immediately, but because it was very cold, my ego (nafs) acted lazy and said, "There's a great part of the night left, what's the rush, you can have a bath calmly in the morning", therefore, I immediately vowed to punish my nafs in an unusual way by performing ghusl without taking my clothes off and by not drying them later, and leaving them to dry upon my body. So that is what I did. Indeed, this is how a disobedient ego should be punished when it slacks in fulfilling the commands of Allah عَزَّوَجَلَّ. *(Kimiya-e-Sa'adat, V2, P892, Kutub Khana Ilmi Iran)*

Dear Islamic brothers! Did you see how much trouble our pious ancestors رَحِمَهُمُ اللَّهُ تَعَالَى would go through to avoid falling for the tricks of their egos? A lesson should be learnt here by Islamic brothers who have wet dreams at night and then miss Fajr salaah with jama'at, or Allah عَزَّوَجَلَّ forbid, miss the salaah altogether because they are ashamed of letting the family know (and are not bothered about being ashamed in the afterlife), or simply because they are lazy in such matters!

One should perform ghusl as soon as it becomes farz to do so. It is reported in a Hadith that angels do not enter a house in which there are pictures, dogs or people that must perform ghusl. (*Sunan Abi Dawood, VI, P34*)



#### METHOD OF GHUSL (HANAFI)

Without pronouncing anything verbally, make an intention in your heart to perform ghusl ("I am performing ghusl in order to purify myself"). First wash both hands up to your wrists 3 times, and then wash the private parts (regardless of whether or not you can see any impurity). Then wash any impurity off your body (if any). Perform Wuzu the way you would for salah but do not wash your feet (unless you are standing on something elevated, like a stool). Rub water on the whole of your body like oil, especially in winter (this is when you can rub soap over your body). Pour water three times over your right shoulder, then three times over the left, and then the same number of times over your head and the rest of the entire body. After doing this, step aside from where you were standing and if you did not wash your feet during Wuzu, wash them now. Do not face the Holy Ka'ba whilst performing ghusl. Rub your hands all over your body whilst washing. Make sure that no one can see you while you are performing ghusl. If this is not

possible then men should cover their private areas (navel to knees) with a thick piece of cloth. If something thick is not available then two or three layers of thin cloth should be wrapped around the body, because a thin piece of cloth will stick to the body when wet, Allah ﷻ forbid, allowing the colour of the thighs or knees to be visible. Women should be extra cautious whilst performing ghusl. Whilst performing ghusl you must not talk or even read a Dua. There is no harm in drying yourself with a towel once you have finished. Get dressed immediately after performing ghusl. It is desirable to read 2 rak'at nafl salah considering it is not Makrooh to do so at that particular time. *(Well Known books of Hanafi Jurisprudence)*

### THE 3 FARAIZ OF GHUSL

- (1) Rinsing the mouth.
- (2) Sniffing water up the nose.
- (3) Washing every visible part of the entire body. *(Fatawa Alamgiri, VI, P13)*

#### (1) RINSING THE MOUTH

Quickly throwing a little water into your mouth and then spitting it out is not sufficient. You must make sure that you wash every fold of skin, and every corner of your mouth, from the lips to the throat. *(Khulasa tul Fatawa VI, P21)*

Water should reach the area behind the back teeth, inside the depths of the cheeks, through any gaps in the teeth, the gums, and over the whole tongue (right back to the edge of the throat). *(dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P254)* If you are not fasting, you should gargle as well (it is Sunnah to do so). Bits of peas or meat that remain stuck in the teeth must be removed, unless it is harmful to do so. *(Fatawa-e-Razaviya, VI, P441, Raza foundation Lahore)* If prior to performing ghusl you did not realise that there were

pieces of meat stuck in your teeth, and not only did you complete your ghusl but you prayed your salah as well, then the salah is valid, but you must instantly remove the pieces of meat and wash that area again (it is farz to do so). (*Makhooz az Fatawa-e-Razaviya*, VI, P206) If a moving tooth has been kept in place using a fixing agent or braces and water does not get through underneath them, the ghusl will still be valid. (*Fatawa-e-Razaviya*, V2, P453) The type of rinsing that must be done once (and is farz) for ghusl should be done three times in Wuzu in order to fulfil the Sunnah.

## (2) SNIFFING WATER UP THE NOSE

Quickly splashing a bit of water onto the tip of your nose is not sufficient; in fact, the entire soft part of the inner nose (up to the beginning of the hard bone) must be washed thoroughly. (*Khulasa-tul-Fatawa*, VI, P21) This can only be done by sniffing the water upwards. Remember, if even an area the size of a single hair is left dry then the ghusl will be invalid. It is farz to remove dried phlegm from within the nose. (*Fatawa Alamgiri*, VI, P13) It is also farz to wash the nasal hairs. (*Bahar-e-Shariat*, part 2, P34, *Madina-tul-Murshid Bareilly Shareef*)

## (3) WASHING THE ENTIRE BODY

It is farz to wash every part of the body from the hair on your head right down to the soles of your feet. There are some parts which will remain dry unless special care is taken. (*Fatawa Alamgiri*, VI, P14)

## 20 PRECAUTIONS FOR BOTH MEN AND WOMEN DURING GHUSL

(1) If a man's hair is braided, it is necessary for him to undo the braids and wash them from the roots right to the tips. Women only need to wash the roots, it is not essential for them to undo their braids. However, if the hair is braided so tightly

that water cannot reach the roots then they will have to undo them. (*Fatawa Alamgiri, VI, P13*)

(2) If you have pierced your nose or ears then it is farz to make sure that water flows through the piercing. During Wuzu, water only needs to flow through the piercing of the nose but during ghusl it must flow through the piercing of both the nose and ears.

(3) Every single hair of the eyebrows, moustache and beard must be washed from root to tip and the skin beneath them must also be washed.

(4) Wash all parts of the ear and the opening of the ear canal.

(5) The hair behind the ears will have to be lifted in order to wash the back of the ears.

(6) The joint between the chin and the throat will not be washed unless you lift your head upwards.

(7) The arms will have to be lifted properly in order to wash the armpits.

(8) Wash all parts of the arms.

(9) Wash every single part of the entire back.

(10) Lift the folds of the stomach in order to wash it properly.

(11) Pour water into your navel. If you suspect that the navel has not been washed properly then insert a finger inside it and wash.

(12) Wash every single hair on the body from root to tip.

(13) Wash the joint between the thigh and the area beneath the navel.

(14) If you perform ghusl in a sitting position you must remember to wash the back of the knee.

(15) The area where both buttocks join, especially when performing ghusl in a standing position.

(16) All sides of the thighs (especially the back).

(17) The side and back of the shins.

(18) All parts of the penis and testicles (especially underneath) up to the root.

(19) Bottom of the testicles.

(20) An uncircumcised man should lift the foreskin and wash beneath (if possible). (*Mulakhkhas az Bahar-e-Shariat, part 2, P34*)

## 6 PRECAUTIONS FOR WOMEN

(1) Lifting breasts and washing beneath.

(2) The line where the stomach and breasts meet.

(3) All external parts of the vagina (above and below every fold of skin).

(4) Inserting the finger inside the private organ is desirable and not compulsory.

(5) If a woman is bathing at the termination of her menses or pro-child birth bleeding then she should use an old piece of cloth to clean traces of blood from within the vagina (this is desirable).

(6) It is farz for women to remove nail polish from their nails; otherwise the ghusl will be invalid (however myrtle will not affect it).

## BANDAGED WOUNDS

If one has a bandage wrapped over a wound and opening it is difficult or will prove harmful for the wound then wiping over the bandage will be sufficient. Likewise, if washing a limb

causes harm due to an illness or pain, then one can wipe it with his hands. The bandage must not cover any area of the skin unnecessarily, or else wiping it will not be sufficient. If it is not possible to wrap the bandage without covering unwounded areas of the skin (e.g. if the wound is on the upper surface of the arm but the bandage has to be wrapped around the back of the arm as well, resulting in a good area of unaffected skin being covered up) then one must see if he can open up the bandage and wash that unwounded area, if not (it is impossible to open the bandage in the first place, or if it is possible to open it but re-wrapping it in the same manner afterwards will be extremely difficult and cause damage to the wound) then wiping over the whole bandage is acceptable. Washing the unwounded areas will no longer be necessary in such cases. (*Hashiya-tut-tahtawi wa maraqilfalah, P143*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 5 THINGS THAT NECESSITATE GHUSL

- (1) Discharge of sperm (when it leaves its origin due to lust). (*Fatawa Alamgiri, VI, P4*)
- (2) Wet dreams. (*Khulasa-tul-Fatawa, VI, P13*)
- (3) Insertion of the head of the man's penis into the woman's vagina. Regardless of whether or not this happens in a state of lust and whether or not there is seminal discharge, both of them will have to perform ghusl. (*Maraqilfalah ma' hashiya-tut-tahtawi, P97*)
- (4) After the termination of menses (haiz). (*ibid, P97*)
- (5) After the termination of pro-child birth bleeding (nifaas). (*Tabyi-nul-haqaiq, VI, P17*)

Many women believe that a woman is considered impure after childbirth for a definite period of 40 days, whereas this is not true. Please read the following explanation of nifaas:



## IMPORTANT INFORMATION ABOUT NIFAAS

The blood that is discharged after childbirth is termed 'nifaas'. The maximum period for nifaas is forty days (if it continues after this period the woman will be considered ill), therefore one should bath at the end of this 40 day period and if the bleeding stops within 40 days (even if only a minute following the birth) she should perform ghusl and instantly begin her salah and fasting. If the bleeding restarts within the 40 day period then all the days from the birth of the child up until the complete termination of the bleeding are considered nifaas. For instance, if the bleeding stops 2 minutes after the birth, and the mother then performs ghusl and begins her salah but then the bleeding restarts when there are only 2 minutes left to the end of the 40<sup>th</sup> day, all 40 days are considered nifaas. Therefore, all the salah that were prayed, or fasts that were kept, will be considered invalid. If during that time she performed qada salah or qada fasts, they must also be repeated. (*Makhooz az Fatawa-e-Razaviya*, V4, P354-356, Raza Foundation Lahore)

## 5 IMPORTANT RULINGS

(1) Sperm that does not leave its origin in a state of lust (other reasons include lifting a heavy load or falling from a height or using force to open your bowels when excreting) does not necessitate ghusl. It does however nullify ones Wuzu. (*Maraqilfalah ma' hashiya-tut-tahtawi*, P96)

(2) Drops of thin sperm that are discharged whilst urinating (or just whilst standing around) without a feeling of lust, do not necessitate ghusl, but they will nullify ones Wuzu. (*Bahar-e-Shariat*, part 2, P38 *Maktaba Razaviya*)

(3) If you remember a wet dream but there are no affects of it on your clothing (or bed sheet etc.) then you do not have to perform ghusl. (*Fatawa Alamgiri*, VI, P15)

(4) If you were experiencing lust whilst performing salah and could feel sperm moving but finished your salah before you actually experienced a discharge (which took place immediately after the salah) then your salah is valid, but you will now have to perform ghusl. (*Fathul Qadeer*, VI, P54)

(5) Causing a seminal discharge deliberately by masturbating will necessitate ghusl. It is a sin to do so. It is reported in Hadith that the one who does so is cursed. (*Maraqilfalah ma' hashiya-tut-tahtawi*, P96) This (shameful act) leads to weakness in ones reproductive abilities and experience has proven that many a time it leaves a man unfit to marry.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### PUNISHMENT FOR MASTURBATING

Ala-Hazrat Moulana Shah Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ was asked the following question: A majlooh (one who masturbates) despite being told off, does not refrain from this shameful act, what will be his consequences? Please state a Dua that will help him refrain from this act.

Ala-Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ replied: He is a sinner, disobedient, guilty of committing a major sin (due to persistence) and a wrongdoer. On the day of Judgement, the palms of such people will look pregnant, and they will be disgraced in front of the greatest gathering of humans. This is if they do not repent. Allah عَزَّوَجَلَّ forgives those whom he wishes and punishes those whom he pleases. Such a man should recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ excessively and when Satan tempts him to masturbate, he should immediately turn towards Allah عَزَّوَجَلَّ and recite 'لَا حَوْلَ' from the depths of his heart. He should pray the five daily salah

persistently. After the morning salah he should constantly read Sura Ikhlāas. Allah عَزَّوَجَلَّ knows best. (*Fatawa-e-Razaviya*, V22, P244)

(It is written in ‘Shajra-e-Attariya’ that if one reads Sura Ikhlāas 11 times every morning, Satan will not succeed in making him sin (even if he tries with his whole army), unless he himself commits sin.) (For detailed information concerning the shocking harms of masturbating please read a booklet that I have compiled by the name of; ‘Amrad pasandi ki tabahkariyan’)

### PERFORMING GHUSL IN FLOWING WATER

If you are performing ghusl in water that is flowing (e.g. a river or a stream), then staying in the water for a little while will mean that the sunan of washing the limbs three times, maintaining the prescribed order and performing Wuzu will automatically be fulfilled (without even moving the limbs). However, if performing ghusl in a pool (where the water is still) you will have to move your limbs 3 times or shift your body to 3 different areas of the water in order to fulfil the sunnah of washing the limbs three times. The same ruling applies to standing in the rain (or under a tap or fountain) or performing Wuzu; soaking the limbs for a short while (in flowing water) and moving them three times (in still water) is equivalent to washing them three times. (*Dur-e-mukhtaar ma’ rad-dul-muhtaar*, VI, P320) In both cases (Wuzu and ghusl) you are still required to rinse your nose and mouth.

### SHOWERS ARE SIMILAR TO FLOWING WATER

“Fatawa-e-Ahl-e-Sunnat” (unpublished) states that performing ghusl under a fountain (or shower) is similar to having a bath in flowing water, which means that if one remains under it for the time it takes to perform Wuzu or perform ghusl then the sunnah of washing the limbs three times will be fulfilled. The book ‘dur-e-mukhtaar’ mentions that if one stands in flowing

water, a large pond, or under the rain for the time it takes to perform ghusl and Wuzu then he has performed the complete Sunnah. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P291) Remember, you are required to rinse your mouth and sniff water up your nose when performing ghusl and Wuzu.

#### PRECAUTIONS WHEN USING A SHOWER

If you have a shower fitted in your bathroom then you must take a close look to see whether or not you face the direction of the holy Ka'ba or have your back towards it when having a shower. You must take a close look at your toilet as well (to see if you face the holy Ka'ba or have your back towards it whilst seated). Having your face or back in the direction of the holy Ka'ba refers to being within a 45 degrees angle of it, so you must be facing an angle that is over 45 degrees away from the direction of the Ka'ba. There are many people who are not aware of this problem.

#### MAKE SURE THE POSITION OF YOUR TOILET IS RIGHT

Please use a compass to check the direction of your shower and toilet. If it is wrong then please change it so that this minor worldly difficulty protects you from the horrific torment of the hereafter. It is even better to turn the toilet 90 degrees away from the angle of the Ka'ba so that it faces the direction that you turn your head towards at the end of salah (in salaam). Builders often focus on constructional ease and fancy appearances; the direction of the Ka'ba is not an issue for them. Muslims should care about improvements in the hereafter rather than unnecessary improvements in their homes.

#### WHEN IS IT SUNNAH TO PERFORM GHUSL?

It is Sunnah to perform ghusl on Friday, Eid-ul-Fitr, Eid-ul-Azha, the day of 'Arafah (9th Zul-Hajj) and when wearing ihram. (*Fatawa Alamgiri*, VI, P16)

## WHEN IS IT DESIRABLE TO PERFORM GHUSL?

Performing ghusl is desirable in the following situations:

- (1) For the stay in Arafat.
- (2) The stay in Muzdalifah.
- (3) When visiting the Blessed Haram.
- (4) When visiting the Holy Prophet ﷺ.
- (5) For tawaaf.
- (6) When entering mina.
- (7) For the three days that Hajis throw pebbles at the devil.
- (8) Shab-e-Bara'at.
- (9) Shab-e-Qadr.
- (10) The night of 'Arafah.
- (11) For a milad gathering.
- (12) For other auspicious and blessed gatherings.
- (13) After washing the body of a deceased person.
- (14) For a madman once he recovers from a state of madness.
- (15) On recovering from unconsciousness.
- (16) Recovering from a state of intoxication.
- (17) For repentance from a sin.
- (18) For wearing new clothes.
- (19) On returning from a long journey.
- (20) On the termination of "istihaazah" (vaginal bleeding due to illness).
- (21) For the salah performed at the occurrence of a solar and lunar eclipse.
- (22) For "Salaa-tul-Istisqa" (the prayer for rainfall).
- (23) In times of fear, extreme darkness and severe storms.

(24) If ones body is stained with impurity but he does not remember where the stain actually is. (*Bahar-e-Shariat, part 2, P41*)

#### SEVERAL INTENTIONS FOR THE SAME GHUSL

One who has to perform ghusl for several reasons (for instance, if he has had a wet dream, and it's Eid as well, and it's a Friday too) can perform ghusl once intending to perform it for all three occasions, in which case he will have performed ghusl for all of them, and he can also expect to be rewarded for all of them.

(*Dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P341*)

#### PERFORMING GHUSL IN THE RAIN

Performing ghusl whilst exposing ones sitr (private parts) in front of others is Haraam. (*Fatawa-e-Razaviya, V3, P306*) When bathing in the rain (or any other public place), you should wrap a thick shawl over your trousers so that the colour of your thighs is not exposed in case your trousers stick to your body.

#### LOOKING AT PEOPLE WHO ARE WEARING TIGHT CLOTHING

It is forbidden to look at someone wearing tight clothes, or clothes that (are loose but) are pushed tightly against his body by the wind, or clothes that (despite being thick) are pushed tightly against his body exposing the shape of a complete limb of his sitr (e.g. the thighs), when bathing in the rain or a reservoir. The same applies to those who wear clothes so tight that they expose the shape of a complete limb of the sitr (to look towards that part of the body will be prohibited).

#### PRECAUTIONS WHEN BATHING NUDE

If you are naked when performing ghusl or you are wearing trousers that reveal the colour of your thighs when wet, you must take care not to face or turn your back towards the direction of the holy Ka'ba.

## WHAT SHOULD I DO IF I FEAR I'LL CATCH A COLD IF I PERFORM GHUSL?

If you have a cold, an eye infection or any other illness and you seriously think that washing the whole body will result in the illness intensifying, or being struck by other illnesses then you should rinse your mouth and nose and perform ghusl without washing your head (from the neck downwards), but wipe the whole head with wet hands. This will be sufficient for your ghusl. Once you regain your health you must wash your head but repeating the whole of the ghusl will not be compulsory.

*(Bahar-e-Shariat, part 2, P36, Madina-tul-Murshid Bareilly Shareef)*

## PRECAUTIONS TO TAKE WHEN USING A BUCKET FOR GHUSL

If you are using a bucket to perform ghusl, the bucket should be placed on top of a stool or something similar so that drops of water do not splash off your body and back into the bucket. You should also avoid placing the jug (being used to pour water) on the bathroom surface.

## KNOTTED HAIR

You do not have to untangle strands of hair that get tied with each other. *(Bahar-e-Shariat, part 2, P36, Madina-tul-Murshid Bareilly Shareef)*

## 10 RULINGS RELATED TO RECITING OR TOUCHING THE HOLY QUR'AN IN A STATE OF IMPURITY

(1) It is Haraam for someone who must perform ghusl to enter a Masjid, perform tawaaf, touch the Holy Qur'an, recite it even without touching, write a verse of the Qur'an, write a Qur'anic ta'weez (writing a verse of the Holy Qur'an is only prohibited if it requires touching the actual verse, or the Holy Qur'an itself) *(Fatawa-e-AhleSunnah-unpublished)*, to touch such a Qur'anic ta'weez, to touch or wear a ring that has Qur'anic

verses (even Huroof-e-Muqatta'at) inscribed upon it. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P343) (There is no harm in wearing or touching a ta'weez that is wrapped in plastic and sewn in leather or any other material)

(2) There is no harm in touching a case containing the Qur'an without Wuzu or ghusl. (*Al hidayah ma' Fathul Qadeer*, VI, P149)

(3) There is also no harm in touching the Holy Qur'an using a cloth or handkerchief which is not attached to your body or the Holy Qur'an itself. (*Makhooz az rad-dul-muhtaar*, VI, P248)

(4) It is Haraam to touch the Holy Qur'an with your sleeve, the corner of your head scarf (whilst you are wearing it), or the corner of your shawl (when it is over your shoulders) because all of these things are considered to be parts of your body in these cases. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P537/*Bahar-e-Shariat*, part 2, P42, *Madina-tul-Murshid Bareilly Shareef*)

(5) There is no harm in reciting a verse of the Holy Qur'an intending to use it as a Dua or for blessings such as 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', or to express thanks (such as 'اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ'), or reciting 'اِنَّ اللَّهَ وَاَنَا الْيَتِيْمُ رَاجِعُونَ' upon hearing news of a Muslims death (or any other sad news), or intending to praise Allah عَزَّوَجَلَّ with the recitation of Sura Fatiha, Aya-tul-Kursi or the last three verses of Sura Hashr. (*Makhooz az Fatawa Alamgiri*, VI, P38)

(6) The last three chapters of the Holy Qur'an can be recited with the intention of praising Allah عَزَّوَجَلَّ. In this case, the word 'قُلْ' should be omitted at the beginning of all three chapters. Reciting them with the word 'قُلْ' is prohibited even though ones intention may be to praise Allah عَزَّوَجَلَّ. This is because it is obvious that now the Qur'an itself is being recited and in this



case the intention will be insignificant. (*Bahar-e-Shariat, part 4, P43 Bareilly Shareef*)

(7) It is Haraam to touch the Holy Qur'an or any Qur'anic verse without Wuzu. However, there is no harm in reciting it off by heart or by looking at it (without touching). (*Rad-dul-muhtaar, VI, P352-Bahar-e-Shariat, part 2, P43, Madina-tul-Murshid Bareilly Shareef*)

(8) It is Haraam to touch any utensils (such as plates and cups) that have Qur'anic verses inscribed upon them if one is without Wuzu or ghusl. (*Fatawa-e-Razaviya, VI, P39*)

(9) Using such utensils (no matter who it is) is disliked, however, using them with the intention of curing oneself by drinking water out of them is acceptable. (*Bahar-e-Shariat, part 2, P43*)

(10) The same rules apply to touching or reciting a translation of the Holy Qur'an, whether it is in Urdu, Persian, or any other language. (*Fatawa-e-Alamgiri, VI, P39*)

#### HANDLING RELIGIOUS LITERATURE WITHOUT WUZU

It is disliked (Makrooh-e-Tanzeehi) for someone needing to do Wuzu or ghusl to touch books of Fiqh, Tafseer and Hadith. (*Fatawa Alamgiri, VI, P39*) However, there is no harm in touching them using a piece of cloth, even if it is something that you are wearing. However, touching any Qur'anic verses or their translations is Haraam even in these books. (*Bahar-e-Shariat, part 2, P43, Madina-tul-Murshid Bareilly Shareef*)

One should take care when reading Islamic books, in fact, even newspapers and magazines (in Muslim countries) when not in a state of Wuzu, because they usually have Qur'anic verses or the translations printed inside them.

## RECITING DUROOD IN A STATE OF IMPURITY

(1) There is no harm in reciting Durood and Dua when in need of ghusl, however, it is preferable to rinse ones mouth out or perform Wuzu first. (*Bahar-e-Shariat*, V2, P43)

(2) Replying to Azaan is also permissible. (*Fatawa Alamgiri*, VI, P38)

## WILL INK ON MY FINGERS AFFECT MY WUZU?

Flour for a cook, ink for a writer and stains left by flies and mosquitoes (for everyone) will not affect ghusl if left unwashed without realising. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P316) However, when one does realise, he will have to remove the stain and wash his skin, but any salah performed prior to realising the stain will be considered valid and will not have to be repeated. (*Jad-dul-mumtaar*, VI, P111)

## WHEN DOES A CHILD REACH PUBERTY?

Boys are considered mature when they have their first wet dream between the ages of 12 and 15, and girls between 9 and 15. From this age onwards they are obliged to follow the commands of Shariah. Therefore, if they have matured through a wet dream they must perform ghusl but if no signs of maturity are apparent, both will be considered mature when they reach 15 (according to the Islamic calendar). (*Al lubaab fi sharhil kitaab*, V2, P16)

## ORDER OF BOOKS

(1) The holy Qur'an should be placed above all other types of books, followed by books of Tafseer, then Hadith, then Fiqh and then other Islamic books. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P354)

(2) Avoid placing anything above books, not even a pen; in fact, even if a book is inside a box, you should avoid placing anything above that box.

## USING WRITTEN PAPER FOR PACKAGING

(1) It is prohibited to use pages of religious literature that have writings inscribed upon them (even if only a company name) for packaging purposes, or mats (used for eating on the ground), beddings etc. (*Makhooz az dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P355-356)

(2) The letters of all languages should be respected. (*Rad-dul-muhtaar*, VI, P607)

(For further details please refer to the chapter of 'Faizan-e-Bismillah' in *Faizan-e-Sunnat*)

(3) Also remove company labels attached to the bottom of prayer mats.

## HOLY KA'BA ON PRAYER MATS

You should try to avoid using prayer mats that have pictures of the Holy Ka'ba or the blessed green dome printed upon them as there is a good chance of them being treaded upon by ones feet or knees. (*Fatawa-e-AhleSunnat*)

## ONE OF THE CAUSES OF EVIL THOUGHTS

Evil thoughts are caused by urinating in the bath. Hazrat-e-Sayyiduna Abdullah bin Mughaffal رَضِيَ اللهُ عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ taught not to urinate in the ghushl area and said, "It causes evil thoughts." (*Jami' Tirmizi*, VI, P5)

صَلُّوا عَلَى الْحَبِيبِ ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



## TAYAMMUM

### FARAIZ OF TAYAMMUM

There are three Faraiz in Tayammum:

- (1) Intention
- (2) Wiping the entire face
- (3) Wiping both arms entirely including the elbows. (*Bahar-e-Shariat, part 2, P65, Madina-tul-Murshid Bareilly Shareef*)

### 10 SUNAN OF TAYAMMUM

- (1) Reciting 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ'.
- (2) Hitting your hands on the ground.
- (3) Pulling the hands back and forth on the ground.
- (4) Keeping the fingers spread out whilst on the ground.
- (5) Shaking excess dust off the hands by hitting the base of one thumb against the other (avoid creating a clapping sound).
- (6) Wiping the face before the hands.
- (7) Wiping them both immediately one after the other.
- (8) Wiping the right arm first.
- (9) Passing fingers (khilaal) through the beard
- (10) Passing the fingers of one hand through the other is Sunnah if they are already covered in dust. However, if they are not (if tayammum is being performed using a material that is not covered in dust e.g. stone) then this khilaal will become Farz. (*Bahar-e-Shariat, part 2, P67, Madina-tul-Murshid Bareilly Shareef*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## METHOD OF TAYAMMUM (HANAFI)

Intend to perform tayammum (this intention is compulsory, pronouncing it verbally is desirable. Appropriate words for pronouncing the intention would be “I am performing tayammum to purify myself from minor, or major or both types of impurity”). Read بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and with your fingers spread wide open, place your hands on something pure that is amongst the natural minerals of the earth (e.g. stones, lime, bricks, walls, soil etc.) and pull them back and forth. You can shake some of the dust off your hands if there is too much. Then wipe your entire face with your hands, making sure that not even a single hair is left untouched, otherwise tayammum will not be valid. Place your hands on the ground again and wipe both arms from the fingertips up to (and including) the elbows. The best way to do this is to firstly place all four fingers of the left hand, except the thumb, on the back of the right hand, and then pull the left hand, beginning at the fingertips of the right hand, up to the right elbow. Then, pull the same left hand along the inside of the right arm, from the elbow up to the right wrist. Finally, use the inside of the left thumb to wipe the back of the right thumb. The left arm should be wiped in the same manner. (*Fatawa tataarkhaniya*, VI, P227)

If you were to wipe the whole arm with one movement of the hand (grabbing the top and bottom of the arm at the same time) the tayammum will still be valid, regardless of whether you begin at the fingertips or the elbows, however, this will not be the sunnah method of doing so. The head and feet are not wiped whilst performing Tayammum. (*Well known books of fiqh*)

## 25 MADANI FLOWERS REGARDING TAYAMMUM

(1) Anything that will not burn or melt is considered a natural mineral (of the earth), and can therefore be used to

perform tayammum. Such minerals include soil, lime, antimony, sulphur, stone, emerald, Cornelia and others, regardless of whether or not they are covered in dust. (*Bahrurraiq*, VI, P256)

(2) Tayammum can be performed using bricks or utensils made of porcelain or clay. However, if they are covered with a layer of something that is not a natural mineral (e.g. glass), then they can no longer be used for tayammum. (*Fatawa Alamgiri*, VI, P27)

(3) The soil, stone etc. that is being used must be pure, in other words, it must be clean of all impurities, whether visible or invisible. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P435) If a piece of land, a wall, or mud on the ground, becomes stained with impurity but the stain then dries and vanishes due to the blowing of the wind or the heat of the sun, they are considered pure for salah, but not for tayammum.

(4) One does not need to be suspicious regarding the land (or object) and think "it might have been dirty at one time".

(5) A piece of wood, cloth, carpet etc. can be used for tayammum if it is covered in so much dust that if you were to place your hand above it you would leave a handprint. (*Fatawa Alamgiri*, VI, P27)

(6) A lime, mud or brick wall can be used for tayammum, whether it is the wall of your house or the Masjid, unless it is covered in something that is not a natural mineral (oil paint, plastic paint, mat finish, wallpaper etc). Marble is acceptable.

(7) If you have to perform Wuzu or ghusl but do not have access to water then you can perform tayammum. (*Fatawa Qadi Khan ma' Alamgiri*, VI, P53)

(8) An illness that will be intensified or prolonged if Wuzu or ghusl are performed (there must be a high possibility of this

happening, or previous experience, or a qualified practicing Muslim doctor must have proven this) is a valid reason for performing tayammum instead of Wuzu. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P441)

(9) If washing your head during ghusl causes harm then you should wash from the neck downwards and wipe your head (with wet hands). (*Bahar-e-Shariat*, part 2, P60, *Madina-tul-Murshid Bareilly Shareef*)

(10) Tayammum is permissible if there is no water within a 1 mile radius. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P441)

(11) If there is sufficient Zam Zam water to perform Wuzu then tayammum is not permissible. (*Bahar-e-Shariat*, part 2, P61, *Madina-tul-Murshid Bareilly Shareef*)

(12) If it is so cold that you fear you will fall ill or die if you perform ghusl and it is impossible to protect yourself from the cold after the ghusl, you are allowed to perform tayammum. (*Fatawa Alamgiri*, VI, P28)

(13) If a prisoner is not given permission to perform Wuzu, he can perform tayammum and pray his salah but he must repeat it later. If he is not allowed to pray either, he must pray using gestures, and then repeat his salah later. (*ibid*)

(14) If you know that searching for water will make you lose sight of your caravan (or miss your train) then you can perform tayammum. (*ibid*)

(15) If you were sleeping in the Masjid and it became obligatory for you to perform ghusl, you should perform tayammum instantly (wherever you are). This is the most precautionous ruling. (*Makhooz az Fatawa-e-Razaviya*, V3, P492 *Raza Foundation Lahore*) You must then instantly leave the Masjid. Any delay is Haraam. (*Fatawa Alamgiri*, VI, P28)

(16) If you do not have enough time to perform Wuzu or ghusl and then pray salah, you are allowed to perform tayammum and pray, but later you must perform Wuzu or ghusl and repeat the salah. (*Fatawa-e-Razaviya*, V3, P307)

(17) A woman can perform tayammum if her bleeding period (haiz or nifaas) has ended but she does not have access to water. (*Bahar-e-Shariat*, part 2, P64, *Madina-tul-Murshid Bareilly Shareef*)

(18) If you are somewhere where you have access to neither water nor soil, then, when the time comes, you should act out all the movements of salah but without intending to actually pray salaah. (*Bahar-e-Shariat*, part 2, P65) However, you will have to perform Wuzu or tayammum and pray your salaah when you gain access to water or soil.

(19) The tayammum for both Wuzu and ghusl is performed in the same manner. (*ibid*, P65)

(20) If you need to perform ghusl, you do not have to perform tayammum separately for Wuzu. Intending to perform both of them in the same tayammum is sufficient. In fact, you can make the intention for only one of the two (and it will be valid) (*Fatawa Qadi Khan*, ma' Alamgiri, VI, P53)

(21) The factors that nullify Wuzu or necessitate ghusl will also nullify tayammum. Access to water will also nullify tayammum. (*Fatawa tataarkhaniya*, VI, P249, *Idara-tul-Qur'an*)

(22) If a woman is wearing a flower (or ring) in her nose then she must remove it, because this will prevent her from wiping that area of her nose. (*Bahar-e-Shariat*, part 2, P66)

(23) There is a part of the lips that is visible when the mouth is closed in a natural position (not too tight), this must definitely be wiped. If you close your lips very tightly whilst wiping your face in tayammum and due to this a small portion of skin is not wiped, it will mean that the tayammum is not



valid. The same applies to closing the eyes very tightly. (*Bahar-e-Shariat, part 2, P66*)

(24) If you are wearing a ring or watch, you must remove it and wipe the skin underneath (it is Farz to do so). (*Maraqilalah ma hashiya-tut-tahtawi, P120*) Islamic sisters should move their bangles in order to wipe the skin beneath. More care needs to be taken whilst performing tayammum than Wuzu.

(25) If someone cannot perform tayammum due to a sickness or because his hand or foot has been amputated then someone else should do it for him. In this case, it is the intention of the sick person that will count and not the person performing the tayammum for him. (*Alamgiri, VI, P26*)



#### MADANI SUGGESTION

Reading ‘Method of Wuzu’ will be helpful in learning the rules concerning wudu and ‘Method of Salah’ for learning the rulings of salah.

Oh Allah عَزَّوَجَلَّ, make us read, understand, and explain to others the rules of ghusl over and over again and make us perform ghusl according to sunnah.

#### SAYING OF THE HOLY PROPHET صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

“Whoever avoids arguing despite being on the truth, I will guarantee him a house in the highest Heaven”. (*Sunan Abi Dawood, V4, P1332, Hadith 4800*)

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



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# LAWS OF SALAH

BLESSINGS OF AZAN

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الْحَمْدُ لِلَّهِ رَبِّ الْمَلَائِكَةِ وَالْمَلَكُوتِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## BLESSINGS OF AZAN

*Read this booklet from start until the end. Most probably, many of your mistakes will become apparent.*

### EXCELLENCE OF DUROOD SHAREEF

**G**uide for Allah's Creation, Leader of the Sons of Adam, Munificent Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "Whoever recited the Holy Qur'an, praised Allah عَزَّوَجَلَّ, recited Durood Shareef upon me and then asked forgiveness from Allah عَزَّوَجَلَّ, he has succeeded in seeking goodness from its source."

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### FOUR NARRATIONS ABOUT THE BLESSINGS OF AZAN

#### (1) INSECTS WILL NOT ENTER THE GRAVE

Tajdar-e-Madina صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The person who gives Azan in order to gain reward is like a martyr who is covered in blood and when he dies, insects will not enter his grave."

#### (2) DOMES OF PEARLS

Nabi-e-Rahamat, Shafi-e-Ummat, Shahanshah-e-Nubuwwat صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "I went in Heaven, there I saw domes of pearls and its mud was musk. I asked, "Oh Jibra'eel! Who are these for?" He replied, "For the Imaam (the one who leads

salah) and Mu'azzin (the one who gives Azan) from your Ummah."

### (3) PREVIOUS SINS ARE FORGIVEN

It is a saying of The Holy Prophet ﷺ that whoever said Azan five times a day with faith and for the sake of reward, his previous sins will be forgiven and whoever lead the five times salah with faith and for reward, his previous sins will also be forgiven.

### (4) FISH ALSO SEEK PARDON

It is stated in Hadith that everything prays for the forgiveness of a Mu'azzin, even the fish. While the Mu'azzin says Azan, angels also repeat with him and when he finishes, the angels pray for his forgiveness until the day of judgement. Whoever dies whilst giving Azan will not face the torments of the grave and remains safe from the agonies of death and the hardness and narrowness of the grave.

### EXCELLENCE OF REPLYING TO AZAN

The Holy Prophet ﷺ once said, "Oh women! Whenever you hear Bilal calling for salah, you should also say what he says because Allah عزَّوَجَلَّ will write one hundred thousand good deeds for every word, increase you one thousand times in grade and will remove one thousand of your sins." After hearing this, the women asked, "This is for us. What is for the men?" Sarkar-e-Madina ﷺ replied, "Men get twice the reward."

### EARN 30 MILLION AND 24 HUNDRED THOUSAND GOOD DEEDS

Dear Islamic Brothers! Look how easy Allah عزَّوَجَلَّ has made for us to earn good deeds, raise our ranks and to get our sins

forgiven. However, in spite of so many conveniences, we remain the victim of negligence. Detail of the previous Hadith about replying to Azan is given below. 'اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ' are two words. Likewise, there are 15 verses in the full Azan. If an Islamic sister replies to one Azan, meaning she says what the Mu'azzin says, she will get 15 hundred thousand good deeds, will be raised 15 thousand times in rank and 15 thousand sins will be removed and it is double for Islamic brothers. In the Azan of Fajr, الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ is said twice so now there are 17 words. The person replying will now get 17 hundred thousand good deeds, will be raised 17 thousand times in rank and 17 thousand sins will be forgiven and for the Islamic brothers it is doubled. In Iqaamat, قَدْ قَامَتِ الصَّلَاةُ is said twice, so in Iqaamat also there are 17 words, and the reward of replying to Iqaamat is the same as that of Azan of Fajr salah. In short, if any Islamic sister succeeds in answering the Azan five times daily and Iqaamat five times daily, she will receive 10 million 62 hundred thousand good deeds, will be raised one hundred 62 thousand times in rank and 1 hundred 62 thousand sins will be forgiven and Islamic brothers will get double meaning 30 million 24 hundred thousand good deeds, will be raised 3 hundred thousand 24 thousand grades times in rank and 3 hundred thousand 24 thousand sins will be forgiven.

#### THE REPLIER OF AZAN IS HEAVENLY

Hazrat-e-Sayyiduna Abu Huraira رَضِيَ اللهُ عَنْهُ narrates that a man, who did not have any apparent big deeds died. Sultan-e-Madina رَضِيَ اللهُ عَنْهُ said to the blessed companions رَضِيَ اللهُ عَنْهُمْ, "Do you know that Allah عَزَّوَجَلَّ has sent him to Heaven." The people present became confused therefore, one of the companions went to that person's house and asked his widow about any special deed that he did. She replied, "I do not know of any special deed but whether it was day or night, whenever he used

to hear Azan, he would reply without fail.” (Mulakhkhas az ibn-e-asaakar, V40, P412-413, Dar-ul-Fikr Beirut)

**May Allah عَزَّوَجَلَّ bless him and forgive us on his behalf.**

## THE METHOD OF REPLYING TO AZAN AND IQAAMAT

The Mu’azzin should say the Azan with breaks. اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ both are one word if you combine them. After saying this, he must stop (meaning go silent) and the length of the silence should be such that the replier can reply. The leaving of silence is prohibited and to repeat such Azan is desirable. (dur-e-mukhtaar ma’ rad-dul-muhtaar V2, P66) The replier should say اللَّهُ أَكْبَرُ, اللَّهُ أَكْبَرُ during the silence of the Mu’azzin. Similarly, he should reply to the other words. When the Mu’azzin says أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ the first time, the replier should say,

صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ

### Translation:

I send Durood upon you Ya Rasool-Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Rad-dul-muhtaar, VI, P293, Mustafa-al-baabi Egypt)

When the Mu’azzin repeats these words again, the replier should say,

قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ

Ya Rasool Allah عَزَّوَجَلَّ وَصَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are the coolness of my eyes.

Each time, touch your eyes with your nails and at the end say,

اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ

Ya Allah عَزَّوَجَلَّ! Give me reward from my powers of listening and seeing. (ibid)

Whoever will do this, The Holy Prophet ﷺ will make him enter Heaven following him. (ibid)

In reply of *حَيَّ عَلَى الصَّلَاةِ* and *حَيَّ عَلَى الْفَلَاحِ* (four times), you should say, *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* and it is better to say both (meaning what the Mu'azzin says and lahaul) but you should also add:-

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Whatever Allah عَزَّوَجَلَّ desires happens and whatever is not desired by Allah عَزَّوَجَلَّ does not happen.

(Dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P82, Alamgeeri, V1, P57)

In reply of *الصلوة خير من النوم* you should say,

صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ

You are virtuous and trustworthy and have said right.

(ibid, P83)

Replying to Iqaamat is desirable. Its reply is also the same. The only difference is that in reply to *قَدْ قَامَتِ الصَّلَاةُ* you should say,

أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ

Allah عَزَّوَجَلَّ keep him alive until there are heavens and earth.

(Alamgeeri, V1, P57)

## 14 MADANI FLOWERS OF AZAN

1. It is Sunnat-e-Mu'akkadah to give Azan for the five daily salah in the Masjid for the first Jama'at which also includes Jumu'ah (Friday salah) and its ruling is like Wajib so if



Azan is not given, everybody there will be a sinner. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P60)

2. If somebody performs salah in the city or at home, the Azan of the local Masjid will be enough but it is desirable to say Azan again. (*ibid*, P62)

3. If somebody is out of the city and is in a village, garden or farm, the Azan of that area will be enough but it is better to say Azan again and if he's not near, it will not be enough. The distance of nearness is that the sound of Azan should reach there. (*Alamgeeri*, VI, P54)

4. If a traveller did not say Azan or Iqaamat or both, it is undesirable and if he said only Iqaamat then it is not a problem, but it is better to say Azan also, whether he is alone or with other companions. (*Dur-e-mukhtaar ma' dur-e-mukhtaar*, V2, P78)

5. Azan should be given after the start time. If it is said before the time begins or if it is started before the time starts and during the Azan the time begins, Azan should be repeated again. (*Alamgeeri*, VI, P54) The Mu'azzin should make a habit of looking at the timetable. In some places, the Mu'azzin starts giving Azan before the time begins. It is a Madani request to the Imaams and the Masjid committee to keep a close eye on this matter.

6. It is undesirable for women to say Azan or Iqaamat whether they are praying salah or Qaza. (*khulaasa-tul-fatawa*, VI, P48)

7. It is Makrooh-e-Tahreemi for women to pray salah with Jama'at. (*Al bahrur raiq*, VI, P614)

8. A clever child can give Azan. (*Alamgeeri*, VI, P54)

9. To say Azan without Wuzu is correct but is undesirable. (*Maraqil falah ma' hashiya-tut-tahtaavi*, P199/*Fatawa-e-Razaviya*, V5, P373)

10. Azan of a eunuch, open sinner even if he is a scholar, intoxicated person, mad man, the one who needs to do Ghusl

and unwise child is undesirable. This Azan should be repeated.

(*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P75)

11. It is better if the Mu'azzin is also the Imaam. (*ibid* P88/*alamgeeri*, VI, P54)

12. Azan should be given outside the Masjid whilst facing the Qibla with the fingers inside the ears with a loud voice but to give Azan in a voice louder than your strength is undesirable. (*alamgeeri*, VI, P55)

13. حَمْدٌ عَلَى الصَّلَاةِ should be said whilst facing towards the right and حَمْدٌ عَلَى الْفَلَاحِ should be said whilst facing the left side even if the Azan is not for salah e.g. said in the ear of an infant. This turning is only of the face and not of the whole body. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P66) Some Mu'azzineen move their face slightly whilst saying صَلَاةٌ and فَلَاحٌ. This is not correct. The correct method is to first turn to the right or left completely and then start saying the world حَمْدٌ.

14. It is desirable to say أَصَلَّوْهُ خَيْرٌ مِّنَ التَّوْمِ after حَمْدٌ عَلَى الْفَلَاحِ in Fajr Azan. (*dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P67) If it is not said, Azan will still be complete. (*Qanoon-e-Shariat*, P77)

## 9 MADANI FLOWERS ABOUT REPLYING TO AZAN

1. As well as replying to the Azan of salah, the reply of other Azan e.g. at the time of the birth of a child should also be given. (*Rad-dul-muhtaar*, V2, P82)

2. The follower (in salah) should never reply to the Azan for the sermon (this is better). If the reply to Azan (between two sermons) or Dua is done in the heart and not with the tongue then there isn't a problem. If the Imaam replies with the tongue to reply to Azan or Dua, it is permissible without a doubt. (*Fatawa-e-Razaviya*, V8, P301.330)

3. It is ordered for the hearer of Azan to reply. (*Alamgeeri, VI, P57*) A Junub (person who needs Ghusl) should also reply to Azan. Whereas a woman in menses, hearers of the sermon, performer of funeral salah, a person having intercourse or someone in the toilet should not reply. (*Maraqil falah ma' hashiya-tuttahtavi, P203*)

4. When Azan is given you should stop every work, salaam or reply of salaam, even recitation of The Holy Qur'an and listen to the Azan carefully and also reply. The same should also be done for Iqaamat. (*Dur-e-mukhtaar ma' rad-dul-mukhtaar, V2, P86*alamgeeri, VI, P57)

5. It is better to stop walking, eating, picking or putting things down, playing with children, talking using sign language during Azan.

6. The person who continued talking during Azan should be fearful of a bad death. (*Bahar-e-Shariat, Part 3, P36, Madina-tu-Murshid Bareilly Shareef*)

7. If anybody hears the Azan while walking, it is better for him to stand still, keep silent and reply to the Azan. (*Alamgeeri, VI, P57*)

8. If anybody hears more than one Azan, it is only necessary to reply to the first one but better to reply to all of them. (*Dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P82*)

9. If anybody did not reply during the Azan and not much time has passed, he should still reply. (*Rad-dul-muhtaar, V2, P81*)

## 7 MADANI FLOWERS ABOUT IQAAMAT

1. It is better to say Iqaamat just behind the Imaam in the Masjid and if not behind him then on the right hand side. (*Mulakhkhas az: Fatawa-e-Razaviya, V5, P372*)

2. Iqaamat is a more emphasised Sunnah than Azan. (*Dur-e-mukhtaar ma' rad-dul-mukhtaar*, V2, P68)
3. It is desirable to reply to Iqaamat. (*Alamgeeri*, VI, P57)
4. Say the words of Iqaamat quickly and do not take a break in between. (*Dur-e-mukhtaar, ma' rad-dul-muhtaar*, V2, P68)
5. During Iqaamat, turn your face right and left whilst saying حَيَّ عَلَى الصَّلَاةِ and حَيَّ عَلَى الْفَلَاحِ. (*Dur-e-mukhtaar, ma' rad-dul-muhtaar*, V2, P66)
6. Iqaamat is only the right of that person who has given Azan. Anyone can say Iqaamat but with the permission of the Mu'azzin. If the Iqaamat is said without the permission of the Mu'azzin and it displeases him, then it is undesirable. (*Alamgeeri*, VI, P54)
7. If a person came during Iqaamat, it is disliked to wait while standing but instead, he should sit down and similarly the people who are already sitting in the Masjid should also keep sitting and only stand when the Mukabbir says حَيَّ عَلَى الْفَلَاحِ. This ruling also applies to the Imaam. (*ibid*, P55)

## 11 DESIRABLE TIMES FOR GIVING AZAN

(1) Children, (2) Depressed, (3) Epileptic people, (4) Furious and grumpy people, (5) In the ears of an irritable animal, (6) In the intensity of a fight, (7) During a fire, (8) After the burial of dead body, (9) Disobedience of Jinn (or when a Jinn possesses someone), (10) If way is forgotten in the forest and there is nobody to show the way and (11) during the period of Epidemic. In all these times, it is desirable to give Azan. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P50)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## TO SAY AZAN IN THE MASJID IS AGAINST SUNNAH

Nowadays a trend has started where Azan is given in the Masjid. This is against Sunnah. It is stated in Alamgeeri etc. that Azan should be given outside the Masjid and not inside. (*Fatawa-e-Alamgeeri*, VI, P55) Ala-Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says that it is not proven even once that Our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had ordered for the Azan to be given in the Masjid. (*Fatawa-e-Razaviya takhreej*, V5, P214) Ala-Hazrat رَحْمَةُ اللهِ عَلَيْهِ further says that to say Azan in the Masjid is disrespectful to both the Masjid and the court of Allah عَزَّوَجَلَّ. (*ibid*, P411) The veranda of the Masjid and the place where shoes are taken off are not considered as part of the Masjid and to say Azan here is no doubt in accordance with the Sunnah. (*ibid*, P408) The second Azan of Jumu'ah which nowadays is given (before the sermon) in the Masjid in front of the pulpit of the Imaam is also against Sunnah. The second Azan of Jumu'ah should also be said outside the Masjid but the Mu'azzin should be in front of the Imaam. (*Fat-hul-qadeer*, V2, P29)

## EARN THE REWARD OF 100 MARTYRS

Ala-Hazrat رَحْمَةُ اللهِ عَلَيْهِ says, to act according to the Sunnah is the special duty of scholars and in general for the Muslims for whom it is possible. The Muslims of every city or at least in their own Masjid should bring this Sunnah of saying Azan and the second Azan of Jumu'ah outside the Masjid. Bring this Sunnah to life and earn the reward of 100 martyrs. (*Fatawa-e-razaviya takhreej*, V5, P403) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said that whoever holds onto my Sunnah tightly in the time of tribulation upon my Ummah, he will get the reward of 100 martyrs. This has been narrated in Baihaqi in abstinence. (*Mishkaat-ul-masaabih*, P30) For further details about this, read the fifth volume of Fatawa-e-Razaviya called "Al-Azan wal Iqaama" published by Raza Foundation.

## READ THIS DUROOD BEFORE AZAN

Before Azan and Iqaamat, read بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and the following four verses of Durood Shareef:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ      وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ      وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

To create a gap between Durood Shareef and Azan, say the following: “In respect of the Azan, please stop whatever you are doing including talking and reply to the Azan and get good deeds in abundance.” After this, give Azan. Between Durood and Iqaamat, say the following: “Make the intention of I’tikaaf, if you have a mobile phone please switch it off.” The reason I am requesting that you recite tasmiyah and then Durood Shareef is that so I get continuous reward also and the suggestion of having a gap (between Durood Shareef and Azan) is taken from Fatawa-e-Razaviya. On being asked a question, Imam-e-AhleSunnat رَحْمَةُ اللَّهِ عَلَيْهِ said, “There is no problem with reciting Durood Shareef before Iqaamat but there should be a gap between the two or the sound of Durood Shareef and Iqaamat should be different (for example, the sound of Durood Shareef is less than the sound of Iqaamat) so that the public doesn’t think that Durood Shareef is a part of Iqaamat.” (*Fatawa-e-Razaviya takhreej*, V5, P386)

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## EVIL THOUGHT

In the time of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessed Caliphs عَلَيْهِمُ الرِّضْوَانُ, Durood Shareef was not read before Azan therefore doing such an act now is a bid’ah (innovation) and a sin. (Allah عَزَّوَجَلَّ forbid)

REPLY TO EVIL WHISPER

If we accept the rule that whatever was not done in that era is a bad addition and sin to do in this age then the whole system of this age will be disturbed. Many examples can be given but I am only presenting 12 examples of things that were not done in that blessed time and now everyone is using them.

(1) Hajaj Bin Yousuf added the punctuations in the Holy Quran in the year 95A.H.

(2) He was the person who used full stops at the end of each verse.

(3) Publication of the Holy Qur'an.

(4) There was no shelf like arch in the centre of the Masjid for the Imaam to stand. Sayyiduna Umar bin Abdul Aziz رَضِيَ اللهُ عَنْهُ invented this in the period of Waleed Marwani. Today no Masjid is without it.

(5) Six Kalimay.

(6) Sarf and Nahv.

(7) Knowledge of Hadith and its different kinds.

(8) Dars-e-Nizami.

(9) Four schools of thought.

(10) Intention of salah with the tongue.

(11) Journey of Hajj by aeroplane.

(12) Holy war with the latest scientific weapons.

All these works were not present in that Holy period but today nobody considers it a sin then why it is a bad innovation and sin to say Durood before Azan and Iqaamat?! Always remember that in any matter, lack of argument is itself a reason for its agreement. Surely, each and every new thing, which

Shariah did not prohibit is a good innovation and legal and it is an apparent fact that saying Durood before Azan is not prohibited in any Hadith. Therefore, not forbidding is in itself permission and it is encouraged by the Holy Prophet ﷺ himself to invent good new things in Islam. The Holy Prophet ﷺ has said (*Muslim Shareef, book of knowledge*)

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً فَفَعِلَ بِهَا بَعْدَهُ، كُتِبَ لَهُ  
مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ

*Whoever invented any good method among Muslims and after that it was acted upon, the reward of the followers will also be written in his account (the person who started it) and the reward of the followers will not be lessened.*

(*Sahih Muslim, V2, P341*)

The meaning of this Hadith is that whoever starts any good act in Islam deserves great reward. Without any doubt, the person who started the trend of Durood before Azan and Iqaamat also deserves continuous reward. Muslims who continue acting on this until the Day of Judgement will get rewarded, and the reward of both will not be lessened. It's possible that a question arises in someone's mind that in Hadith it is stated,

“كُلُّ بَدْعَةٍ ضَالِكَةٌ وَكُلُّ ضَالِكَةٍ فِي النَّارِ”

**Meaning:**

*Every innovation is misleading and every misleading thing takes you to Hell.*

(*Mishkaat Shareef, P30*)

What is the meaning of this Hadith? Its answer is that the Hadith is right. In this Hadith, innovation means bad innovation and every innovation is bad which is against Sunnah or is capable of finishing a Sunnah. Therefore, Sayyiduna Sheikh Abdul Haq Muhaddith Dehlvi رَحِمَهُ اللهُ عَلَيْهِ says that every innovation



which does not go against Shariah or Sunnah is called a good innovation and whichever innovation is against Shariah and Sunnah is called a misleading innovation. (*Ashi'atul lam'aat*, VI, P125)



صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## AZAN

اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط

Allah is the Greatest  
Allah is the Greatest

Allah is the Greatest  
Allah is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط

I bear witness that there is none worthy of worship except Allah  
I bear witness that there is none worthy of worship except Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط

I bear witness that Muhammad ﷺ is the Messenger of Allah  
I bear witness that Muhammad ﷺ is the Messenger of Allah

حَيَّ عَلَى الصَّلَاةِ ط

Come to salah

حَيَّ عَلَى الصَّلَاةِ ط

Come to salah

حَيَّ عَلَى الْقَلَاحِ ط

Come to success

حَيَّ عَلَى الْقَلَاحِ ط

Come to success

اللَّهُ أَكْبَرُ ط

Allah is the Greatest

اللَّهُ أَكْبَرُ ط

Allah is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ ط

There is none worthy of worship but Allah.

## DUA AFTER AZAN

After the Azan, the Mu'azzin and the listener's should read Durood Shareef and then this Dua:

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ

*Oh Allah عَزَّوَجَلَّ, sovereign of the perfect call and of this standing prayer!*

اَنْتَ سَيِّدَنَا مُحَمَّدًا ابْنِ الْوَسِيْلَةِ وَالْفَضِيْلَةِ وَالذَّرَجَةِ الرَّفِيْعَةِ

*Grant to our leader, Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, waseelah (special station in paradise) and fazeelat (excellence) and the highest rank,*

وَابْعَثْهُ مَقَامًا مَّحْمُودًا ابْنِ الَّذِي وَعَدْتَهُ ۚ وَاِرْزُقْنَا شَفَاعَتَهُ ۚ

*and make him stand at the Maqaamm-e-Mahmood (the praise worthy position) which you have promised him and make him our intercessor*

يَوْمَ الْقِيَمَةِ ۚ اِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۚ

*on the Day of Judgement. Of course, You do not do anything against Your promise.*

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۚ

*Have mercy on us, for You are the Most Compassionate, the Most Merciful!*

صَلُّوْا عَلَی الْحَبِیْب ! صَلَّی اللهُ تَعَالٰی عَلٰی مُحَمَّد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>ط</sup>

*Allah عَزَّوَجَلَّ, in whose name I begin, is the Most Compassionate,  
the Most Merciful*

## IMAAN-E-MUFASSAL

*Faith in detail*

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ

*I believe in Allah, His Angels, His (revealed) Books, His Messengers, the Day of  
Judgement; that all good or bad destiny*

وَشَرِّهِ مِنْ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ<sup>ط</sup>

*emanates from Allah; that there will be resurrection after death.*

## IMAAN-E-MUJMAL

*Faith in brief*

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

*I solemnly declare my belief in Allah as He is with all His names and attributes, and  
have accepted (to obey) all His commands*

إِقْرَأْتُ بِاللِّسَانِ وَتَصَدِّقُنِّي بِالْقَلْبِ<sup>ط</sup>

*by pledging to do them with my tongue and confirming them with all my heart.*

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## SIX KALIMAS

### FIRST KALIMA: SANCTITY

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

*There is none worthy of worship but Allah Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Messenger of Allah.*

### SECOND KALIMA: EVIDENCE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ

*I bear witness that there is none worthy of worship but Allah. He is alone and He has no partners and I bear witness*

أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

*that Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His servant and His Messenger.*

### THIRD KALIMA: GLORY OF ALLAH

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

*Glory be to Allah and all praise be to Allah and there is none worthy of worship but Allah, and Allah is great*

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

*and there is no power to keep away from sins and no ability to do good but from Allah who is very majestic.*

صَلُّوا عَلَى الْحَبِيبِ ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

FOURTH KALIMA: ONENESS OF ALLAH

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي

*There is none worthy of worship but Allah. He is alone. He has no partners. All kingdom is for Him and all praise are for Him. He gives life*

وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ط ذُجَلَالِ وَالْإِكْرَامِ ط

*and He gives death. He is alive; death will never come to him. The Majestic and the Blessed one.*

بِيَدِهِ الْحَيُّ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

*In His hand is all grounds and He has power over everything.*

FIFTH KALIMA: REPENTANCE

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْبَنْتُهُ عَمَدًا أَوْ خَطَأً سِرًّا أَوْ عَلَانِيَةً

*Oh my Lord I seek forgiveness for all the sins I have committed knowingly or unknowingly, openly or secretly*

وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ

*and I repent from the sins that I am aware of and the sins that I am unaware of,*

إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْغُيُوبِ وَعَفَّارُ الذُّنُوبِ وَلَا حَوْلَ

*for you are the knower of all the secrets and the concealed, and of all the faults and forgiver of all sins, and there is no*

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

*strength and power except that of Allah, the Almighty and the Greatest.*

## SIXTH KALIMA: REFUTATION OF DISBELIEF

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ

*Oh Allah I seek your refuge from associating anything with you knowingly,*

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ

*and I seek your forgiveness for what I do not know. I have repented from it and I have freed myself from disbelief, idolatry,*

وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالتَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ

*lying, backbiting, bad innovations, gossiping, indecency, accusations*

وَالْمَعَاصِي كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ط

*and all day sins. I have submitted and say there is none worthy of worship but Allah Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Messenger of Allah.*

صَلُّوا عَلَى الْحَبِيبِ ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



DESTRUCTIONS OF BETEL LEAVES (PAAN) AND BETEL NUTS  
(GUTKA)

*Written by:*

*Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Hazrat'e Allama Moulana,  
Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee دامت برکاتہم العالیہ*

**S**adly! Today, paan, gutka, saunf supari (sweet scented fennel), main puri, (mixture of tobacco & paan) and cigarettes have become very common. If you are addicted to any of them, then please accept this sympathetic advice from an 'ordinary' well-wisher of the Ummah of Tajdar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and get rid of this nasty habit straight away before it is too late and you have to see a doctor. Sometimes, it is painful to see Islamic brothers who have reddened and stained their mouths by constantly chewing paan and gutka. On the contrary it is very pleasing to hear when an Islamic brother says that he has given up smoking, and stopped chewing paan and gutka. As I (Sag-e-Madina غنى عنه) am passionate for the welfare & well-being of the Ummah, I kindly tell you that those people who frequently chew on paan and gutka are constantly harming themselves, as paan causes inflammation and diseases of the mouth. Once, there was an Islamic brother who had reddened and stained his mouth by regularly chewing gutka. Because I was concerned for his welfare, I kindly asked him to open his mouth for me but as it was painfully sore he could only open it a bit. I then asked him to show me his tongue but he could only take a bit of his tongue out because it was sore and painful, anyway, I asked him 'Have you got mouth ulcers?' He replied, 'Yes, I have'. I politely advised him to stop chewing paan. *Alhamdu-Lillah عَزَّوَجَلَّ*, it was pleasing to know that this person stopped chewing paan and gutka (as they caused his mouth to swell in the first place). Those people who chew on paan and gutka should examine their mouths because its frequent use



hardens the mouth's soft and sensitive areas and therefore becomes painfully difficult to open the mouth. Continually using lime damages and injures the inner part of the mouth which later results in ulcers. A person developing these symptoms must immediately stop chewing paan, gutka and main puri, otherwise these painful ulcers and sores might worsen and become highly infectious or even, Allah عَزَّوَجَلَّ forbid, cancerous.

#### PAAN, GUTKA AND STOMACH CANCER

Think to yourself for a moment that the lime which can cut and pierce the upper layers of the mouth can also cause tremendous damage in the stomach. This lime can also pierce the layers of the intestines. In the beginning, one might not feel anything significant, but, as time progresses and if it is continuously used over a long period of time, ulcers, such as the common stomach ulcer, start developing and begin to cause pain. This stomach ulcer worsens and hence becomes dangerously cancerous.

#### PAAN OR GUTKA AND THROAT CANCER

The voice of the person who chews paan and gutka regularly will first start to deteriorate & change, which, progresses on to loss of voice. If one does not recognise this pain and change as a warning sign, then this chain of throat problems will lead to, Allah عَزَّوَجَلَّ forbid, throat cancer. It is said that 60-70% of the people who have throat cancer are those who consumed paan and gutka.

Oh Allah عَزَّوَجَلَّ! Be pleased with us forever and save us from the destructions of chewing paan, gutka and smoking.

أَمِينَ بِحَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



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# LAWS OF SALAH

METHOD OF SALAH

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِأَذْنِ رَسُولِ اللَّهِ الْكَرِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## METHOD OF SALAH Hanafi

*No matter how hard the devil tries to prevent you from reading this booklet please read it through completely, In 'shaa-Allah عَزَّوَجَلَّ you will see the benefits for yourself.*

### EXCELLENCE OF DUROOD SHAREEF

**B**eloved Rasool of Allah, Comforter of Hearts, Highly Celebrated Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to a person who prayed salah and then praised Allah عَزَّوَجَلَّ and read durood, "Pray; it will be accepted, ask; it will be granted". (Sunan Nasai v.1 p.189 Babul Madina Karachi)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The Qur'an and Ahadith mention many virtues of praying salah and severe punishments for neglecting it. The 9<sup>th</sup> verse of Suratul-Munafiqun in Part 28 says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتْلُوا كُتُبَكُمْ وَأَمْوَالَكُمْ وَلَا أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ۝

### Translation Kanzul Iman

O believers! Do not let your wealth or your children distract you from the remembrance of Allah عَزَّوَجَلَّ and those who do are in loss.

Sayyiduna Imam Muhammad bin Ahmad Zahabi رحمه الله عليه narrates that the honourable mufasssirin say, “in this Holy verse the remembrance of Allah عزَّوَجَلَّ refers to the five daily salah, therefore anyone who remains occupied with his wealth, buying and selling, earning his livelihood, merchandise and his children, and does not pray his salah is in loss. (*Kitabul-Kaba'ir*, P20, Beirut)

### THE FIRST QUESTION ON THE DAY OF JUDGEMENT

Knower of the Unknown, Sultan of Both Worlds, The Noble Prophet of Madina صلى الله تعالى عليه وآله وسلم has said, “The first action that a man shall be questioned about on the day of judgement is salah; if it is sound he shall succeed but if it is incomplete, he shall be disappointed and suffer loss.” (*Kanzul-Ummal*, V7, P115, Hadith 18883, Darul-kutubil-Ilmiyyah, Beirut)

### LIGHT FOR THE PERSON WHO PRAYS

Sarkar-e-do aalam, Noor-e-mujasam, Shah bani Adam, Rasool-e-muhatasham صلى الله تعالى عليه وآله وسلم has said, “Whoever protects his salah, it will be light, proof and salvation for him on the day of judgement; but whoever does not protect it, there will be no light, proof or salvation for him on the day of judgement and on that day he will be with Fir'oun, Qarun, Haman and Ubay bin Khalaf”. (*Majma-uz-Zawaid*, V2, P21, Hadith 1611, Darul-Fikr, Beirut)

### WHO WILL YOU BE RESURRECTED WITH?

Dear Islamic brothers! Sayyiduna Imam Muhammad bin Ahmad Zahabi رحمه الله عليه narrates, “Some honourable scholars رحمه الله تعالى say that anyone who neglects salah will be with these 4 (Fir'oun, Qarun, Haman and Ubay bin Khalaf) on the day of resurrection because people usually miss their salah due to wealth, property, administrative work and business.

Anyone who misses his salah due to being occupied with **government affairs** will be with **Fir'oun**.

Anyone who misses his salah due to **wealth** will be with **Qarun**. If the reason for missing salah is **administrative work** then he will be with Fir'oun's administrator **Haman** and if the reason for missing salah is **business** then he will be with **Ubay bin Khalaf** the head trader of unbelievers in Makkatul-Mukarramah." (*Kitabul Kaba'ir*, P21, Dar Maktabatul-Hayah, Beirut)

### SALAH IN A SEVERELY WOUNDED STATE

When Hazrat-e-Sayyiduna Umar Farooq-e-Azam رَضِيَ اللهُ عَنْهُ was severely wounded he was told, "Oh leader of the believers, the salah!" He رَضِيَ اللهُ عَنْهُ said, "Yes, truly! Anyone who forsakes salah is to have no share in Islam", and thereupon he prayed whilst his **wounds were bleeding**. (*ibid*)

### SALAH EITHER SHINES BRIGHTLY OR IS COVERED IN DARKNESS

Hazrat-e-Sayyiduna Ubada bin Samit رَضِيَ اللهُ عَنْهُ narrates that our Makki Madani Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The one who does wuzu well and then stands for salah and completes the ruku', sujud and recitation, his salah says, "May Allah عَزَّوَجَلَّ protect you the way you have protected me". The salah is then elevated to the sky and it sparkles with light. The gates of the skies are opened for it so that it reaches the court of Allah عَزَّوَجَلَّ and then it intercedes for the one who prayed it.

If he does not do his ruku', sujud and recitation properly then it says, "May Allah عَزَّوَجَلَّ abandon you the way you have ruined me". The salah is then taken to the skies and is covered in darkness. The gates of the skies are closed for it and it is then wrapped up like an old piece of cloth and thrown onto his face". (*Kanzul-Ummal*, V7, P129, Hadith 19049)

## DYING A BAD DEATH

Hazrat-e-Sayyiduna Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ says that Hazrat-e-Sayyiduna Huzaifah bin Yaman رَضِيَ اللهُ عَنْهُ saw a person not performing his ruku' and sujud properly during his salah, so he رَضِيَ اللهُ عَنْهُ said to him, "If you die whilst praying the way you have just prayed you will not die on the path of Hazrat-e-Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ". (*Sahih Bukhari, VI, P112*)

The report in Sunan Nasai mentions that he رَضِيَ اللهُ عَنْهُ asked (the man), "For how long have you been praying this way?" The man replied, "**40 years**". He رَضِيَ اللهُ عَنْهُ said, "Then you haven't prayed for the past **40 years**; if you die in this state you will not die following the religion of Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ". (*Sunan Nasai, V2, P58 Darul-Jeel, Beirut*)

## THE SALAH THIEF

Hazrat-e-Sayyiduna Abu Qatadah رَضِيَ اللهُ عَنْهُ narrates that Beloved Rasool of Allah ﷺ عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The worst of thieves is he who steals in his salah". He was requested, "Ya Rasool-Allah ﷺ عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who steals in his salah?" He ﷺ عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "The one who does not do his ruku' or sujud properly". (*Musnad Imam Ahmad bin Hanbal, V8, P386, Hadith 22705 Dar-ul-Fikr, Beirut*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## THE 2 TYPES OF THIEVES

The famous Qur'anic commentator, Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ comments on this Hadith saying, "This tells us that the **salah thief** is worse than the money thief because although an ordinary thief will gain worldly profit despite being punished (in the hereafter), a salah thief will be punished but gain no profit at all. An ordinary thief betrays

people but a salah thief disobeys Allah عَزَّوَجَلَّ. These are the people that pray their salah incompletely; so those who do not pray at all should learn a lesson.” (Mir’at V, 2 P, 78 Zia-ul-Quran Publications)

Dear Islamic brothers! Many of us do not pray at all and the majority of those that do pray are deprived of praying properly due to a lack of interest in learning the Sunnah. What follows is a brief description of how to pray salah. For the sake of Madina! Please read it carefully and correct your salah.

### METHOD OF SALAH (HANAFI)

Stand facing the qibla in a state of wuzu with a distance of four fingers between your feet. Now raise both hands and touch your ear lobes with your thumbs. Your fingers should not be too wide apart or too close together; in fact they should remain in a normal position and be facing the qibla. At this point you should look at the place of sajdah (prostration). Now make a firm intention in your heart regarding the salah that you are about to pray. To say it verbally is even better (for example, “I intend to pray 4 rak’at for today’s farz Zuhr salah”. If you are in a congregation then add the phrase “behind this Imaam”).

Now say the Takbeer-e-Tahreema (اللهُ أَكْبَرُ) as you lower your hands and place them beneath your navel with your right palm on the back of your left wrist joint, your 3 middle fingers on the back of your left forearm and your thumb and small finger on either side of your wrist. Now recite *sana* like this:-

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Glory is to You Oh Allah عَزَّوَجَلَّ! I recite Your praise, Blessed is Your name,  
You are the most exalted and none is worthy of worship besides You.



Then recite the *ta'awwuz*:-

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

*I seek the protection of Allah عَزَّوَجَلَّ from the accursed Satan*

Then recite the *tasmiyah*:-

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

*Allah's عَزَّوَجَلَّ name I begin with, the Most Compassionate, the Most Merciful.*

Then recite the whole of Sura Fatiha:-

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ  
نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝  
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ

**Translation Kanzul-Imaan:**

*All praise unto Allah عَزَّوَجَلَّ, Lord of the worlds, the most Affectionate, the Merciful. Master of the Day of Requital. We worship You alone, and beg You alone for help. Guide us in the straight path. The path of those whom You have favoured. Not of those who have earned Your anger nor of those who have gone astray.*

Once you have finished Sura Fatiha say اٰمِيْن quietly and then recite either 3 (short) verses, one long verse which is equivalent to three short verses, or any chapter such as Sura Ikhlâas: -

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

*Allah's عَزَّوَجَلَّ name I begin with, the Most Compassionate, the Most Merciful.*

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

*Say, He is Allah عَزَّوَجَلَّ, the One. Allah عَزَّوَجَلَّ the Independent, Care free. He begot none nor was He begotten. And nor is anyone equal to Him.*

Now say اللهُ أَكْبَرُ and (simultaneously) bow down into *ruku'*. Hold your knees firmly with both palms and keep your fingers spread out. Your back should be lowered (straight) and your head should be parallel with it (not lower or higher); in *ruku'* you should preferably look at your feet. Read سُبْحَانَ رَبِّيَ الْعَظِيمِ (Glory to my Magnificent Lord) at least three times in *ruku'*.

Then say the *tasmee'* سَمِعَ اللهُ لِمَنْ حَمِدَهُ (Allah عَزَّوَجَلَّ heard whoever praised Him) as you stand up again; the standing after *ruku'* is called **qaumah**. If you are a **munfarid** (someone praying alone) then say اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ (Oh our Lord! All praise is for You).

After this اللهُ أَكْبَرُ say and do the **sajdah**; first place your knees on the ground, then hands and then head (nose first and then forehead) in between your hands.

**You must make sure that your nasal bone (not just the tip of your nose) touches the ground and that your forehead firmly presses against the ground;** in *sajdah* you should preferably look at your nose; keep your arms away from your sides, your stomach away from your thighs and your thighs away from your calves (but if you are in a congregation then keep your arms close to your body).

**The soles of all ten toes should face Qibla.** Your palms should be flat on the ground with your fingers pointing towards qibla, but make sure your forearms do not touch the ground.

Now recite **سُبْحَنَ رَبِّيَ الْأَعْلَى** (Glory to my great Lord) at least 3 times; then lift your head (forehead first then nose and then hands) and sit up straight; keep your right foot upright with its toes facing Qibla; lay your left foot flat and sit on it; place your palms on your thighs close to your knees with your fingers facing Qibla.

Sitting in between two prostrations is called **jalsa**. You must stay in this position for at least the amount of time it takes to say **سُبْحَنَ اللَّهُ** once (to say **اَللّٰهُمَّ اغْفِرْ لِيَّ** “Oh Allah عَزَّوَجَلَّ forgive me” in jalsa is desirable).

Now say **اللَّهُ أَكْبَرُ** and perform a second sajdah the same as the first.

Then stand up straight (put pressure on your toes), lifting your head first then your hands and then your knees (place your hands on your knees as you get up); do not rest your hands unnecessarily on the ground when you stand.

You have now completed one whole rak'at.

In the second rak'at start with **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and then recite Sura Fatiha and another sura, then do the ruku' and sujud as you did for the first rak'at.

After completing the second sajdah (of the second rak'at) sit up straight with your right foot upright and your left foot flat.

To sit after the second sajdah of the second rak'at is called **qa'dah**.

In qa'dah you must read *tashahhud*:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ط السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط السَّلَامُ  
عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ  
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ؕ

*All types of worship, oral, physical and monetary are for Allah عَزَّوَجَلَّ. Peace be upon you Oh Prophet and the mercy and blessings of Allah عَزَّوَجَلَّ. Peace be upon us and the righteous Servants of Allah عَزَّوَجَلَّ. I bear witness that there is none worthy of worship except Allah عَزَّوَجَلَّ and I bear witness that Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His Servant and Rasool.*

When you get close to saying the word لا in tashahhud, form a circle with the middle finger and thumb of your right hand and close your small finger and the finger next to it; as soon as you begin to say the word “laa” (immediately after “ash-hadu-al”), raise your index finger without waving it from side to side.

When you reach لا put it down and straighten your hand out immediately.

If you are praying more than two rak'aat then say اللَّهُ أَكْبَرُ and stand up straight.

If it is farz salah then in the 3<sup>rd</sup> and 4<sup>th</sup> rak'aat read

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

and Alhamd Shareef (only); an additional Sura is not needed. The rest of the actions must be performed the same as before.

However, if it is a Sunnah or nafl salah then an additional sura must be added after surah Fatiha in the 3<sup>rd</sup> and 4<sup>th</sup> rak'aat (You must remember that if you are standing behind an Imam you cannot recite anything in the qiyam of any rak'at, you must stand quietly).

Once you have prayed all 4 rak'at, sit in **Qa'dah Akheerah** (the last sitting), and then recite tashahhud plus the Durood-e-Ibrahim عَلَيْهِ السَّلَام:-

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ  
بِجِدِّهِ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ  
حَمِيدٌ مُجِيدٌ

O Allah صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ send Durood on (Our Master) Muhammad and on his Family as you sent Durood on (our Master) Ibrahim and his family. Indeed you alone are praise worthy and Glorious. O Allah صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ shower your blessings on (our Master) Muhammad and his family like you showered blessings on (our Master) Ibrahim and his family. Indeed You are praise worthy and Glorious.

Then read any **Dua-e-Mathurah** e.g:-

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allah صَلِّ عَلَى مُحَمَّدٍ! Our Lord! Grant us the good of this world and the good of the hereafter and save us from the punishment of the fire.

To end the salah, first look at your right shoulder and say اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ and then do the same for your left shoulder. Now your salah has ended. (Maraqilfalah ma'a Hashiyatut-Tahtawi, P278, Ghunya-tul-Mustamli, P261, Karachi)

### A FEW DIFFERENCES FOR SISTERS

The method mentioned is for an Imaam or a man praying on his own. An Islamic Sister should lift her hands to her shoulders for the Takbeer-e-Tahreema and keep them tucked inside her mantle. (Al Hidayah ma'a Fathul Qadeer, VI, P246)

In the position of qiyam, she should place her hands below her chest with her right palm on top of her left. She should bend only slightly in ruku', enough to place her hands on her knees; she should not push her knees or grab them tightly, her fingers should be kept close together and knees slightly bent, not completely straight like men. (*Fatawa Alamgiri, VI, P73*)

In sajdah, she should cuddle her body together, i.e. her arms should touch her sides, her stomach should touch her thighs, her thighs should touch her calves and her shins should touch the ground. (*Al Hidayah ma'a Fathul Qadeer, VI, P267*)

Both her feet should point backwards in sajdah and in qa'dah both feet should be pointing towards the right and she should sit on her left buttock; both hands should be in the centre of both her thighs. The remaining detail is the same. (*Al Hidayah ma'a Fathul Qadeer, VI, P272*)

### BOTH SHOULD PAY ATTENTION TO THIS!

Some of the things in the described method of salah for both Islamic brothers and Islamic sisters are **farz** (without which the salah is invalid), some are **wajib** (to miss any of these deliberately is a sin, to repent and repeat the salah is wajib, and if any of these is missed unintentionally then Sajda-e-Sahw becomes wajib), some are **Sunnah-e-Mu'akkadah** (making a habit of missing these is a sin), and some are **mustahab** (performing these is a virtuous act missing them is not a sin). (*Bahar-e-Shariat, Part 3, P66, Madina-tul-Murshid Bareilly Shareef*)

## 6 CONDITIONS OF SALAH

### (1) CLEANLINESS (TAHARAH)

Your body, clothes and place of prayer must be pure from all types of impurity. (*Mariqilfalah ma' Hashiyatut-Tahtawi, P207*)

## (2) COVERING OF THE BODY (SITR-E-AURAT)

(1) Men must have all the skin from below the navel to below the knees covered (this area of a man's body is his "sitr"). However, women must have the whole body covered except five areas: (i) the face, (ii & iii) both palms and (iv & v) the soles of both feet. According to one fatwa the salah of a woman will be valid if both hands (up to her wrists) and both feet (up to her ankles) are completely exposed. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P93)

(2) If you wear very thin clothing that reveals any part of your body which must be covered, or makes the colour of your skin recognisable then your salah will not be valid. (*Fatawa Alamgiri*, VI, P58)

(3) Nowadays, the trend of wearing extremely thin clothing is becoming more popular by the day. Wearing such thin trousers that expose your thighs or any other part of your sitr is Haraam even when not praying salah. (*Bahar-e-Shariat*, Part 3, P42, *Madina-tul-Murshid Bareilly Shareef*)

(4) Wearing thick clothes that conceal your body but fit very tightly and reveal the outline of your sitr will not invalidate your salah but it is not permissible for other people to look at that area of your body. (*Rad-dul-Muhtaar*, V2, P103)

To wear such clothes in front of others is prohibited and this prohibition is stricter for women. (*Bahar-e-Shariat*, Part 3, P42, *Madina-tul-Murshid Bareilly Shareef*)

(5) Some women wear scarves made of muslin that reveals the blackness of their hair, or clothes that reveal the colour of their skin; salah is not valid in such clothes.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### (3) FACING THE QIBLA (ISTIQBAL-E-QIBLA)

(1) If you turn your chest away from the qibla deliberately without a proper reason then your salah will become invalid, even if you turn back instantly. However, if it was unintentional and you turned back towards the qibla before the time it takes to say 'Subhan-Allah' 3 times, your salah will still be valid. (*Al Bahrurra'iq, VI, P497*)

(2) If only your face is turned away from Qibla then it is wajib to turn back instantly and your salah will be valid, however to do this without a proper reason is Makrooh-e-Tahreemi. (*Ghunya-tul-Mustamli, P222, Karachi*)

(3) If you are in a place where there is no means to determine the direction of qibla and neither is there a Muslim to ask the direction then you must do **taharri**, i.e. concentrate, and wherever your heart guides you, face that direction; wherever you face will be Qibla for you. (*Al Hidayah ma'a Fathul Qadeer, VI, P236*)

(4) If after doing **taharri**, you pray your salah and then realise that you weren't facing qibla, your salah will still be valid, it does not need to be repeated. (*Fatawa Alamgiri, VI, P64*)

(5) If someone has done taharri and whilst praying his salah another person sees him and without doing taharri himself faces the same direction then his salah will not be valid; the second person must also do taharri. (*Rad-dul-Muhtaar, V2, P143*)

### (4) TIME (WAQT)

It is important that the time for the present salah has begun. For example if you are praying today's Asr you must make sure that the time for Asr has begun. It will not be valid if it is prayed before the time begins. (*Ghunya-tul-Mustamli, P224*)

(1) There are usually timetables available in the Masajid to determine the times for salah. To use a timetable that is compiled



by a reliable astronomer and certified by an Ahl-e-Sunnah scholar is convenient.

(2) It is desirable for Islamic sisters to pray Fajr early, and they should wait for the men to have finished praying with the congregation for the other prayers. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P30)

### 3 MAKROOH TIMES

(1) From sunrise up until 20 minutes after, (2) From 20 minutes before sunset up to sunset and (3) From mid-day to when the sun begins to decline. Salah, whether it be farz, wajib, nafl or qaza is not permissible in these three times.

However, you can pray the Asr of the present day if you have not yet prayed it, even if the Makrooh time has begun, but delaying it to this extent is Haraam. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P40–*Bahar-e-Shariat*, Part 3, P23, *Madina-tul-Murshid Bareilly Shareef*)

### WHAT IF THE MAKROOH TIME BEGINS DURING SALAH?

The salaam for Asr should be said at least 20 minutes before sunset. AlaHazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says, “The more Sala-tul-Asr is delayed the better, however, it should be completed before the Makrooh time begins.” (*Fatawa-e-Razaviya Shareef jadeed*, V5, P156)

“If someone is precautious and prays a lengthy salah and the Makrooh time begins during his salah then this is alright.” (*Fatawa-e-Razaviya Shareef jadeed*, V5, P139)

### (5) INTENTION (NIYYAT)

Niyyat means “firm intention.” (*Hashiyatut Tahtawi* P215)

(1) To pronounce the intention verbally is not necessary but it is better. (*Fatawa Alamgiri*, VI, P65) If you do say it verbally, it isn't necessary to say it in Arabic; it can be in Urdu or any other language. (*Mulakhkhas az Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P113)

(2) It is not the words pronounced that matter, for example if you intend to pray Zuhr in your heart but you say the word Asr then your Zuhr salah will still be valid. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P112)

(3) The least extent of the intention is that if someone was to ask you what salah you are praying, you should be able to answer immediately without having to think. If you need time to think (about the answer) then your salah is not valid. (*Fatawa Alamgiri*, VI, P65)

(4) If the salah is farz, the intention for farz must also be included, e.g. I am praying the **farz** of today's Zuhr. (*Dur-e-Mukhtaar*, *Rad-dul-Muhtaar*, V2, P116)

(5) For salah that is either nafl, sunnah or Taraweeh, the general intention of salah is sufficient (without mentioning nafl, sunnah or Taraweeh), this is the strongest opinion, but as a precaution you should make the intention for "Taraweeh" or the "present sunnah" for the Taraweeh salah and make the intention for "sunnah" or "Imitation of the Prophet ﷺ" for the other sunan, because some mashaikh رَحْمَةُ اللهِ تَعَالَى have declared it insufficient to make a general intention for these salah. (*Munyatulmusalli*, ma'a *Ghunya-tul-Mustamli*, P245)

(6) For nafl salah, the general intention of salah is sufficient even if the concept of nafl is not intended. (*Dur-e-Mukhtaar*, *Rad-dul-Muhtaar*, V2, P166)

(7) To mention that your face is towards Qibla is not a condition.

(8) If a person is following an Imaam, he can say, "I intend to pray the same salah that the Imaam is praying" (saying this will be sufficient). (*Alamgiri, VI, P66*)

(9) The intention for the funeral salah is: "This salah is for Allah عَزَّوَجَلَّ and the dua (that I make) is for this deceased." (*Dur-e-Mukhtaar, Rad-dul-Mukhtaar, V2, P126*)

(10) To intend "wajib" for a salah that is wajib (is necessary), and it should also be specified; for example Eid-ul-Fitr, Eid-ul-Azha, nazr (oath), the salah after Tawaaf (Wajib-ul-Tawaaf) or the nafl salah that was deliberately invalidated (because the qaza of such a salah is also wajib). (*Hashiyatut-Tahtawi, P222*)

(11) Sajda-e-Shukr is nafl but despite this, its intention is necessary; e.g. I am performing a Sajda-e-Shukr. (*Dur-e-Mukhtaar ma'a Rad-dul-Mukhtaar, V2, P120*)

(12) According to the author of 'Nahrul-Faiq', the intention is necessary even for Sajda-e-Sahw, i.e. one should know in his heart that he is doing Sajda-e-Sahw.

## (6) TAKBEER-E-TAHREEMA

Starting salah by saying اللهُ أَكْبَرُ is compulsory. (*Alamgiri, VI, P67*)

## 7 FARAIZ OF SALAH

(1) Takbeer-e-Tahreema, (2) Qiyaam, (3) Qira'at, (4) Ruku', (5) Sujood, (6) Qa'dah Akheerah, (7) Khurooj-e-bi'sun'ehee (*Ghunyatul-Mustamli, P253-286*)

## (1) TAKBEER-E-TAHREEMA

In actual fact Takbeer-e-Tahreema (also called Takbeer-e-Oola) is amongst the conditions for salah but because it is attached so

closely to the actions within salah it is also included amongst the faraiz. (*Ghunya-tul-Mustamli*, P253)

(1) If the muqtadi (one behind the Imaam) says the word ‘Allah’ of the Takbeer-e-Tahreema with the Imaam but the word ‘Akbar’ before him then his salah will not be valid. (*Alamgiri VI*, P68)

(2) If the muqtadi sees the Imaam in ruku’ and joins him by instantly bending for ruku’ and saying the Takbeer at the same time (i.e. if he was to stretch his arms out and by the time he finishes the Takbeer his hands would reach his knees); his salah will not be valid. (*Khulasatul-Fatawa*, VI, P83) (What he should do is say the Takbeer-e-Tahreema whilst standing straight and then say Allahu Akbar again and do ruku’). If you manage to join the Imaam in ruku’ for a split second, that rak’at will be taken in to account, but if the Imaam stands up before you join him in ruku’, that rak’at will not be taken into account.

(3) If any one is unable to pronounce the Takbeer because he is dumb or for any other reason, then he does not have to say it; to make the intention in his heart is sufficient for him. (*Tabyinul-Haqaiq*, VI, P109)

(4) If the word “Allah” is read with a stretched alif (Aallah), or the word “Akbar” is read with a stretched alif (Aakbar) or stretched ba (Akbaar) then the salah will be invalid. In fact, if anyone deliberately says any of these despite understanding what they mean, he will become a kafir (due to the gross change in the meaning). (*Dur-e-Mukhtaar*, *Rad-dul-Muhtaar*, V2, P177)

Mukabbirs are sometimes used when there are a lot of people in the congregation to convey the Takbeer to people standing at a distance from the Imaam, but nowadays, due to a lack of knowledge, mukabbirs are heard saying ‘Akbaar’ instead of Akbar; this invalidates their own salah as well as the salah of all

the people who pray following their voices. Therefore, one should refrain from becoming a mukabbir without learning the necessary rulings.

(5) If you do the ruku' of the first rak'at with the Imaam, you will gain the blessings of Takbir-e-Oola. (*Alamgiri, VI, P69*)

## (2) QIYAAM

(1) The minimum requirement for qiyam is to stand so that if you were to let your arms drop down, your hands would not reach your knees; the full qiyam is to stand straight. (*Dur-e-Mukhtaar, Rad-dul-Mukhtaar, V2, P163*)

(2) The duration for qiyam is the same as for the qira'at; to stand for farz qira'at is farz, to stand for wajib qira'at is wajib and for Sunnah qira'at is Sunnah.

(3) Qiyaam is farz for all prayers that are farz, witr, Eidain and the sunan of Fajr salah. If anyone was to pray any of these prayers in a sitting position without a proper reason it would not be valid.

(4) Simply feeling a slight amount of pain when standing is not a valid excuse to sit down, in fact, praying in a sitting position will only be permissible in the following cases; if standing or prostrating is not possible, if standing or prostrating causes bleeding, if standing causes a discharge of urine, if standing results in a quarter of the sitr being exposed, if you are not able to recite the Qur'an in a standing position, if standing is possible but results in a sickness being intensified or prolonged, or if standing results in unbearable pain. (*Ghunya-tul-Mustamli p.258*)

(5) If it is possible for you to stand leaning on a staff, servant or wall then it is farz to do so. (*Ghunya-tul-Mustamli, P258*)

(6) If it is only possible for you to stand for the Takbeer-e-Tahreema then it is farz for you to say Allahu Akbar whilst standing and then (if it isn't possible for you to remain standing) you can sit down. (*Ghunya-tul-Mustamli*, P259)

### WARNING!

The people who pray their farz salah sitting down due to slight amounts of pain must look very carefully at the above ruling; it is farz to repeat every salah that was prayed sitting down despite having the ability to stand. Similarly, every salah in which it was not possible for you to stand unaided but standing with the help of a staff, wall or person was possible but you sat down and prayed is invalid and to repeat all such prayers is farz. (*Mulakhas az Bahar-e-Shariat part 3 p.64 Madina-tul-Murshid Bareilly Shareef*)

The same rule applies to women, i.e. they cannot pray in a sitting position without a valid reason.

Some Masajid provide chairs to facilitate needy people but they are used (to pray salah) by people who have walked to the Masjid and can be seen standing and talking to others; if such people pray sitting down without a valid reason their salah will not be valid.

(7) It is permissible to pray nafl salah in a sitting position despite having the ability to stand, however, it is better to pray them standing. Sayyiduna Abdullah bin Amr رضي الله عنه narrates that the Mercy for the Universe, King of Mankind, the Master of Madina, Our Dear and Beloved Prophet صلى الله تعالى عليه وآله وسلم said, "The salah of the one sitting down is half of the one standing up (the reward is half)." (*Sahih Muslim*, VI, P253)

However, the reward will not be reduced if you pray it sitting due to a valid reason. Nowadays, praying nafl salah sitting has

become a trend. It seems as if people believe it's better to pray these sitting down; if that's the case they are mistaken. The same ruling applies to the 2 rak'at nafl after the witr (to pray them standing up is better). (*Bahar-e-Shariat*, V4, P17, *Madina-tul-Murshid Bareilly Shareef*)

### (3) QIRA'AT

(1) Definition of qira'at: 'To pronounce each and every letter from its correct place of origin so that each letter is clearly different to every other letter'. (*Alamgiri VI, P69*)

(2) Even when reciting quietly, you must be able to hear yourself. (*Ghunya-tul-Mustamli, P271*)

(3) If the letters are pronounced correctly but not loud enough for you to hear (considering there is no obstruction, such as noise or being hard of hearing) then your salah will not be valid. (*Alamgiri, VI, P69*)

(4) Even though it is necessary for the reader to be able to hear himself, it is important to remember that care must be taken not to allow others to hear your recitation in any 'sirri' (silent) salah. The same care should be taken regarding the tasbeehat (in salah).

(5) The same ruling applies to words that are said or recited outside salah, you must be able to hear yourself say them, examples are: when giving a divorce, freeing a slave, or saying the name of Allah ﷻ when slaughtering an animal. In all these cases the words must be said loud enough for you to hear. (*ibid*) The same should be kept in mind when reading Durood Shareef and other spiritual formulas.

(6) To recite one verse in the first two rak'at of a farz salah and in every rak'at of witr, sunan and nawafil salah is farz for an Imaam and munfarid. (*Maraqil Falah ma'a Hashiyatut-Tahtawi, P226*)

(7) A muqtadi is not allowed to recite anything in salah, not Sura Fatiha nor any other verse; not in a sirri (silent) salah nor a jahri (loud) salah. The qira'at of the Imam is sufficient for the muqtadi. (*Maraqil Falah ma'a Hashiyatut-Tahtawi*, P227)

(8) If you did not do qira'at in any rak'at at all or only one rak'at then your salah will be invalid. (*Alamgiri*, VI, P69)

(9) You should recite the Qur'an slowly in farz salah and at a medium pace in Taraweeh. To read quickly in nawafil of the night is permissible, however the words should be understandable, i.e. the *maddat* (stretches) should be of the minimum duration set by Quranic reciters (qurra) or else it is Haraam, because we have been commanded to recite the Qur'an with tarteel (calmly). (*Dur-e-Mukhtaar*, *Rad-dul-Muhtaar*, VI, P363)

The way huffaz read these days makes it hard to understand anything other than *ya'lamun* and *ta'lamun* (never mind the maddat); they do not pronounce the letters properly, in fact many letters are even missed out, and above this the huffaz boast amongst themselves about their speed of recitation. Reading in such a manner is Haraam, strictly Haraam. (*Bahar-e-Shariat*, V3, P86-87, *Madina-tul-Murshid Bareilly Shareef*)

### TO PRONOUNCE THE LETTERS PROPERLY IS VITAL

The majority of people does not distinguish between ط, ت, ث, س, ص, ض, ذ, ظ. Remember, if changing the sound of a letter causes a major change in the meaning of a word then your salah will not be valid. (*Bahar-e-Shariat*, Part. 3, P108, *Maktaba Razaviya*)

For example, if someone says عَزِيم instead of عَزِيم (with a ى instead of a ظ) in سُبْحَانَ رَبِّيَ الْعَظِيمِ, his salah will become invalid. If someone



cannot read سُبْحَانَ رَبِّيَ الْكَرِيمِ properly, he should say سُبْحَانَ رَبِّيَ الْعَلِيِّ instead.

(Qanun-e-Shariat, Part 1, P119, Farid Book Stall Lahore)

## WARNING! WARNING! WARNING!

**Someone who cannot pronounce the letters properly should not rely on a mere bit of practice; in fact he must practice hard day and night. If such a person can pray behind someone who recites properly then it is farz for him to do so, or he must only read verses that he can recite properly. If neither of these is possible then during his practice period, his own salah will be valid. A lot of people these days have this problem. Many do not know how to read the Qur'an but do not try to learn either. Remember, this ruins your salah.** (Mulakhkhas az Bahar-e-Shariat Part3, P116)

If someone spends his days and nights practicing but fails to succeed (some people are unable to pronounce the letters properly) then he must practice all day long and during his practice period he will be considered **excused**. His own salah will be valid but he will not be allowed to lead those who can read properly, however, if others make the same mistakes as him (i.e. they can't pronounce the same letters) then he can lead them in prayer during his practice period; but if he does not make any effort at all then even his own salah is not valid, never mind leading others. (Makhuz az Fatawa-e-Razaviya, V6, P254, Raza Foundation Lahore)

## MADRASA-TUL-MADINA

Dear Islamic brothers! You have now probably realised the importance of correcting your qira'at. Any Muslim who does not learn how to recite the Holy Qur'an correctly is very unfortunate. *Alhamdu-Lillah* عَزَّوَجَلَّ! Numerous religious institutes by the name of 'Madrassa-tul-Madina' have been established by the international non political religious movement of the

Qur'an and Sunnah, **Dawat-e-Islami**. In these institutes, girls and boys are taught hifz and nazira free of charge.

Apart from this, adults are taught how to recite the Holy Quran properly usually after Sala-tul-Isha as well as being given training regarding the blessed Sunnah. I wish everyone would start teaching and learning the holy Qur'an in their homes. I wish every Islamic brother who knows how to read the Qur'an properly starts teaching all Islamic brothers who don't know. Islamic sisters should do the same. Those Islamic sisters who can recite properly should teach those who cannot; and those who cannot recite properly should learn from them. In'shaa-Allah عَزَّوَجَلَّ then we will see the teachings of the Qur'an blossoming everywhere; those that learn and teach will earn huge amounts of reward, In'shaa-Allah عَزَّوَجَلَّ.

#### (4) RUKU'

The minimum amount of bowing that is required for ruku' is enough to allow yourself to touch your knees if you were to let your arms drop. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P166*) However, the full ruku' is to straighten your back (horizontally). (*Hashiyatut-Tahtawi, P229*)

The beloved Rasool of Allah عَزَّوَجَلَّ وَصَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, "Allah عَزَّوَجَلَّ does not look at the salah of a person in which he does not straighten his back during ruku' and sujood." (*Musnad Imam Ahmad bin Hanbal, V3, P617, Hadith 10803, Darul Fikr Beirut*)

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

#### (5) SUJOOD

(1) The beloved Rasool of Allah عَزَّوَجَلَّ وَصَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "I have been ordered to prostrate on 7 bones: (i) the face, (ii & iii) both

hands, (iv & v) both knees and (vi & vii) both feet, and I have been commanded not to fold my clothes and hair. (*Sahih Muslim*, VI, P193)

(2) Two prostrations are farz in each rak'at. (*Dur-e-Mukhtaar*, *Rad-dul-Muhtaar*, V2, P167)

(3) It is important that your forehead is pressed firmly whilst prostrating. Pressing firmly means that you must be able to feel the hardness of the ground. If your forehead is not pressed, your prostration will not be valid. (*Alamgiri*, VI, P70)

(4) If you prostrate on something soft like grass, wool or a carpet and your forehead is pressed firmly onto it (i.e. you've pressed it so hard that it cannot be pressed any more), your sajdah will be valid, otherwise not. (*Tabyinul-Haqaiq*, VI, P117)

(5) Our Masajid usually have carpets in them these days (in fact, some Masajid have foam underneath the carpets). Therefore, it is important that you press your forehead firmly when doing sajdah on these carpets otherwise your salah will not be valid. If your nasal bone does not press against the ground, your salah will be Makrooh-e-Tahreemi and must be repeated. (*Mulakhkhas az Bahar-e-Shariat*, Part 3, P71)

(6) It is not possible to press one's forehead on a spring mattress therefore salah will not be valid on this. (*ibid*)

#### DISADVANTAGES OF CARPETS

Carpets make it very hard to do sajdah properly and apart from this they are very rarely cleaned properly, which means that dust and germs accumulate inside them. The dust and germs enter our bodies during breathing in sajdah. If particles of the carpet are inhaled they may enter your body and stick to your lungs which, Allah عَزَّوَجَلَّ forbid could lead to cancer. Sometimes children vomit or urinate on these carpets, or animals may stain

them, and in such cases no one bothers to purify them. I wish this trend of laying carpets in Masajid would end.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### HOW TO PURIFY AN IMPURE CARPET

Wash the impure area of the carpet and let it hang, until not even a single drop of water falls from it. Then wash it again and let it hang for a second time until it stops dripping again. Repeat this a third time. Now the third time it stops dripping it will be considered pure. Rugs, shoes and clay pots that absorb water should be washed according to this method.

Another way of purifying these things is to dip the impure carpet or cloth in flowing water (a river, stream, or under a tap) long enough to give you the impression that the impurity has been washed away. If a small child urinates on a carpet, then simply splashing a few drops of water onto it is not enough. Remember, the urine of even a one-day old baby is impure. (For detailed information see part 2 of Bahar-e-Shariat)

#### (6) QA'DAH AKHEERAH

Sitting at the end of the final rak'at for the time it takes to read the whole of tashahhud (attahiyyat) up to "warasuluhu" is farz. (*Alamgiri, VI, P70*).

If you are praying a four rak'at salah and forget to sit at the end of the fourth rak'at and you have not yet done the sajdah of the fifth rak'at, you must sit down immediately.

However, if you have done the sajdah of the fifth rak'at (or in case of **Fajr** the sajdah of the **third rak'at** and in case of **Maghrib** the sajdah of the **fourth rak'at**), the farz will become invalid.

In this case you should add on an extra rak'at for each salah except Maghrib. (*Ghunya-tul-Mustamli, P284*)

(7) KHUROOJ-E-BI'SUN'EHEE

This means doing salaam, talking, or anything else after the qa'dah akheerah deliberately to end your salah. However, doing anything other than salaam deliberately will make it necessary for you to repeat your salah, but if it is done unintentionally then your salah is valid. (*Ghunya-tul-Mustamli* P286)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

30 WAJIBAAT OF SALAH

- (1) Using the phrase 'اللَّهُ أَكْبَرُ' for Takbeer-e-Tahreema.
- (2) Reading Alhamd Shareef in every rak'at of every salah except the last two rak'at of farz salah. To add another Sura or one long verse of the Holy Qur'an (equivalent to 3 short verses) or 3 short verses.
- (3) Reading Alhamd before the Sura.
- (4) Avoiding saying anything between Alhamd and the Sura other than 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' and 'آمِينَ'.
- (5) Bowing for ruku' immediately after qira'at.
- (6) Doing one sajdah straight after the other (in order).
- (7) Staying in Ta'deel-e-Arkaan, i.e. ruku', sujood, qaumah and jalsah for (at least) the time it takes to say 'سُبْحَانَ اللَّهِ' once.
- (8) Qaumah, i.e. standing straight after ruku' (some people do not straighten their backs after ruku' and therefore miss a wajib).
- (9) Jalsah, i.e. sitting upright in between two sajda (some people go down into the second sajdah without sitting upright after the first one which means that they miss a wajib. No

matter how much of a hurry you are in, you must sit up straight or else your salah will become Makrooh-e-Tahreemi and to repeat it will be wajib).

(10) The first qa'dah is wajib even in a nafl salah (in actual fact every qa'dah in nafl salah is the 'last qa'dah' and is therefore farz; if you miss this qa'dah and stand up and then remember, you must return before you reach the sajdah of the 3<sup>rd</sup> rak'at and do Sajda-e-Sahw at the end). (*Bahar-e-Shariat, Part 4, P52, Madina-tul-Murshid Bareilly Shareef*)

If you have done the sajdah of the 3<sup>rd</sup> rak'at, finish off 4 and do Sajda-e-Sahw. This Sajda-e-Sahw is wajib because even though every qa'dah of nafl is farz, as soon as you did the sajdah of the 3<sup>rd</sup>/4<sup>th</sup> rak'at, the first qa'dah became wajib instead of farz. (*Mulakhkhasan Tahtawi, P466*)

(11) Not reading anything after tashahhud in farz, witr or Sunnah-e-Mu'akkadah prayers.

(12) Reading the whole of "tashahhud" in both sittings. If even one word is missed, you will have to do Sajda-e-Sahw.

(13) If you unintentionally read *اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ* or *اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا* after tashahhud in the first qa'dah you will have to do Sajda-e-Sahw; if you say it deliberately you will have to repeat the salah. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P269*)

(14) Saying the word 'اَسْلَمَ' twice when turning your head to the left and right is wajib; saying the word 'عَلَيْكُمْ' is Sunnah.

(15) Saying the Takbeer of Qunut in witr.

(16) Reading Dua-e-Qunut in witr.

(17) The 6 Takbeers of the Eid salah.

(18) Saying the Takbeer of ruku' in the second rak'at of Eid salah and using the words 'اللهُ أَكْبَرُ' for it.

(19) For the Imaam to recite loudly (so that at least 3 people can hear) in the first two rak'at of Maghrib and Isha and in every rak'at of Fajr, Jumu'ah, Eidain, Taraweeh and the Witr of Ramazan.

(20) Reciting quietly in the "quiet prayers" (Zuhr and Asr).

(21) Keeping every farz and wajib in its prescribed order.

(22) Bowing for ruku' only once in each rak'at.

(23) Prostrating (sajdah) only twice in each rak'at.

(24) Avoiding doing qa'dah before the second rak'at.

(25) Avoiding doing qa'dah in the 3<sup>rd</sup> rak'at of a 4 rak'at salah.

(26) Doing the prostration of recitation if a verse of prostration is recited.

(27) Doing Sajda-e-Sahw if it has become wajib.

(28) Avoiding a pause of 3 tasbihat (the time it takes to say 'سُبْحَنَ اللهُ' 3 times) in between 2 faraiz, 2 wajibaat or a farz and a wajib.

(29) Remaining silent when the Imaam is reciting the Qur'an, whether the recitation is aloud or silent.

(30) Doing what the Imaam does through the whole salah, except reciting the Holy Qur'an. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P181 – Alamgiri, VI, P71*)



صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## APPROXIMATELY 96 SUNAN OF SALAH

### SUNAN OF TAKBEER-E-TAHREEMA

- (1) Raising your hands for Takbeer-e-Tahreema.
- (2) Keeping your fingers in a normal position (not spread out and not too close).
- (3) For the insides of your fingers and palms to be facing qibla.
- (4) Avoiding lowering your head whilst saying Takbeer-e-Tahreema.
- (5) Raising both hands to your ears before you say the Takbeer.
- (6) The same sunan apply to the Takbeer of Qunut and
- (7) The Takbeers of the two Eid prayers. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P207*)
- (8) For the Imam to say اللهُ أَكْبَرُ
- (9) سَبِّحَ اللهُ لَبَّنْ حَيْدَه and
- (10) Salam loudly (raising ones voice louder than necessary is Makrooh). (*Rad-dul-Muhtaar, V2, P 208*)
- (11) Folding your hands immediately after the Takbeer is Sunnah (some people say the Takbeer and then drop their hands to their sides or sway their arms backwards and then fold their hands; this is not Sunnah). (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P229*)

### SUNAN OF QIYAAM

- (12) Men should tie their hands beneath their navels with their right palms on the back of their left wrist joints, their



thumbs and small fingers should be around their wrists and their remaining fingers should be on their forearms. (*Ghunya-tul-Mustamli*, P294)

(13) Reading sana first and then

(14) Ta'awwuz (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) and then

(15) Tasmiyah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).

(16) Reading the previously mentioned three things immediately one after the other.

(17) Saying them quietly. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar*, V2, P210)

(18) Saying آمِينَ.

(19) Saying this quietly too.

(20) Reading Sana immediately after Takbeer-e-Oola. (*ibid*) (Ta'awwuz and tasmiyah are joined to the qira'at and because the muqtadi does not have to do qira'at, it is not Sunnah for him to read ta'awwuz and tasmiyah either; however, if a muqtadi misses one or more of his rak'at he should read these in the missed rak'at). (*Al-Hidayah ma'a Fathul Qadeer*, VI, P253)

(21) Ta'awwuz should only be read in the first rak'at.

(22) Tasmiyah is Sunnah at the beginning of every rak'at. (*Alamgiri VI*, P74)

#### SUNAN OF RUKU'

(23) Saying اللَّهُ أَكْبَرُ for ruku' (*Al-Hidayah ma'a Fathul Qadeer*, VI, P257)

(24) Saying سُبْحَانَ رَبِّيَ الْعَظِيمِ three times in ruku'

(25) For men to hold their knees and

(26) Spread their fingers apart and

(27) Keep their legs straight in ruku' (some people bend their legs slightly like a bow, this is Makrooh) and (*Alamgiri, VI, P73*)

(28) Bend their backs properly to the extent that if a cup of water was placed on their backs it wouldn't spill. (*Maraqil Falah ma'a Hashiyatut Tahtawi, P266*)

(29) Moving your head up and down, it should be parallel with your back.

Tajdar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The salah of a person who does not keep his back straight in ruku' and sujood is incomplete". (*Assunanul-Kubra, V2, P126, Dar-ul-Kutubul Ilmiyyah Beirut*)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Do your ruku' and sujood properly for I swear by Allah عَزَّوَجَلَّ! I can see you from behind myself." (*Muslim Sharif, VI, P180*)

(30) You should preferably begin to say اللهُ أَكْبَرُ as you start to bow for ruku' and finish saying it when you fully reach the ruku'. (*Alamgiri, VI, P69*) To cover this space, stretch the "laam" of Allah, and not the "baa" of Akbar (or any other letter). (*Bahar-e-Shariat, Part 3, P72, Madina-tul-Murshid Bareilly Shareef*) Saying **Aallahu**, **Aakbar** or **Akbaar** will invalidate your salah. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, VI, P232*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

#### SUNAN OF QAUMAH

(31) Letting your hands drop down to your sides when standing after ruku'.

(32) For the Imaam to say سَمِعَ اللهُ لِمَنْ حَمِدَهُ when getting up from the ruku.

(33) For the muqtadi to say اَللّٰهُمَّ رَبَّنَا وَكَ اَلْحَمْدُ.

(34) For the munfarid (one praying alone) to say both is Sunnah. The sunnah will be fulfilled even if you say the words رَبَّنَا وَ لَكَ الْحَمْدُ but it is better to have the letter “و” after the word “رَبَّنَا”; having “اللَّهُمَّ” added on is even better and to add both is even better; in other words you should say اللَّهُمَّ رَبَّنَا وَ لَكَ الْحَمْدُ.

(Ghunya-tul-Mustamli, P310)

(35) The munfarid should say سُبْحَانَ اللَّهِ لَيْسَ بِحِدَةٍ as he gets up from ruku', and when he has stood up straight he should say اللَّهُمَّ رَبَّنَا وَ لَكَ الْحَمْدُ. (Alamgiri, VI, P74)

#### SUNAN OF SAJDH

(36) Saying اللَّهُ أَكْبَرُ when going into sajdah and

(37) When getting up from sajdah. (Al-Hidayah ma'a Fathul-Qadeer, VI, P261)

(38) Saying سُبْحَانَ رَبِّيَ الْأَعْلَى at least three times in sajdah. (ibid)

(39) Placing your palms on the ground in sajdah.

(40) Keeping your fingers close together facing the qibla.

(41) When going into sajdah, first place your knees on the ground and then your

(42) Hands and then your

(43) Nose and then your

(44) Forehead.

(45) Getting up the opposite way, meaning:

(46) Lifting your forehead first and then your

(47) Nose and then your

(48) Hands and then your

(49) Knees.

(50) It is Sunnah for men to keep their arms away from their sides and their

(51) Thighs away from their stomachs during sajdah. (*Al-Hidayah ma'a Fathul Qadeer*, V1, P266)

(52) Do not lay your forearms on the ground. If you are with others in a row then do not keep your arms away from your sides. (*Rad-dul-Muhtaar*, V2, P257)

(53) All ten toes of both feet should be pressed against the ground so that they face the qibla. (*Al-Hidayah ma'a Fathul Qadeer*, V1, P267)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### SUNAN OF JALSAH

(54) Sitting between both sujood is called **jalsah**.

(55) Sitting on your left foot with your right foot upright and left foot flat.

(56) Facing the toes of your right foot towards the qibla.

(57) Placing both hands on your thighs. (*Tabyinul-Haqaiq*, V1, P111)

#### SUNAN OF GETTING UP FOR THE SECOND RAK'AT

(58) After the completion of both sujood, it is Sunnah to stand up for the second rak'at whilst applying pressure on your toes as you stand.

(59) Rest your hands on your knees as you stand; however, resting your hands on the ground for support when standing due to weakness or pain is acceptable. (*Rad-dul-Muhtaar*, V2, P262)

## SUNAN OF QA'DAH

(60) After completing the sujood of the 2<sup>nd</sup> rak'at, it is Sunnah for a man to lay his left foot flat,

(61) Sit with both buttocks on his left foot,

(62) Keep his right foot upright and

(63) Face the toes of his right foot towards the qibla. (*Al-Hidayah ma'a Fathul Qadeer*, VI, P75)

(64) Keeping your right hand on your right thigh and

(65) Your left hand on your left thigh.

(66) Leaving your fingers in a normal state, not too close together or too wide apart.

(67) Having your fingertips close to your knees, but do not hold your knees. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P265)

(68) Pointing whilst saying the shahadah in attahiyyat; close your small finger and the finger next to it, form a circle with your thumb and middle finger and lift your index finger as you say the word "Laa"; your finger should be kept still and be dropped when you say the word "Illa", then spread all your fingers out again. (*Rad-dul-Muhtaar*, V2, P266)

(69) Sitting in the second qa'dah the same way as the first. Tashahhud must be read in the second qa'dah as well as the first.

(70) Reading Durood Shareef after tashahhud. (*Al-Hidayah ma'a Fathul Qadeer*, VI, P273) Reading Durood-e-Ibrahim is preferable. (*Bahar-e-Shariat*, Part 3, P85)

(71) Reading Durood Shareef after tashahhud in the first qa'dah of **nafl** and **ghair mu'akkadah sunan** is also Sunnah. (*Rad-dul-Muhtaar*, V2, P282 – *Ghunya-tul-Mustamli*, P322)

(72) Reading a dua after Durood Shareef. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P283)

#### SUNAN OF SALAAM

(73) Saying salaam twice using the following words:

اَسْلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللهِ

(74) Turning your head to the right first and

(75) Then the left.

(76) Saying both salaam loudly is sunnah for the Imaam, but the second should be slightly quieter than the first. (*Alamgiri VI*, P76)

(77) The Imaam will terminate the salah as soon as he says the word 'salaam' the first time even if he does not say the word 'alaikum', therefore, a latecomer cannot join the congregation at this time. However, if the Imaam says salaam and then does the prostration of forgetfulness (Sajda-e-Sahw), considering he does have to do it, then the latecomer can still join the congregation. (*Rad-dul-Muhtaar*, VI, P352)

(78) When the Imaam turns his head to the right, he should intend to greet the people to his right and when he turns to the left, the people on his left, but he should not intend to greet any woman (even if there are any in the congregation).

Kiraman Katibin and the protecting angels should also be greeted during both salaam but you should not think of a particular number of angels. (*Dur-e-Mukhtaar*, VI, P354)

(79) The congregates should intend to greet the people and angels on both sides too but they should also intend to greet the Imaam as they turn towards him. If the Imaam is straight in front of you then intend to greet him in both salaam. A

munfarid should intend to greet only the angels. (*Dur-e-Mukhtaar*, VI, P356)

(80) For the muqtadi to follow the movements (ruku', sujud etc.) of the Imaam throughout the whole salah.

#### SUNAN AFTER SAYING THE SALAAM

(81) It is Sunnah for the Imaam to turn right or left after saying the salaam, preferably the right. To sit facing the congregates is also acceptable but only when there isn't a single person still praying directly behind him (even if he's in the last row). (*Ghunya-tul-Mustamli*, P330)

(82) It is permissible for a munfarid to stay in his position and make dua without turning around. (*Alamgiri*, VI, P77)

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### SUNAN OF THE SUNAN-E-BA'DIYYAH (THE SUNAN AFTER THE FARAIZ)

(83) You should avoid talking after the faraiz that have sunan following them. If you do talk, the sunan will still be valid but their reward will be reduced. To delay the sunan is Makrooh; similarly, long aurad (spiritual formulas) are not permitted (after the faraiz and before the sunan). (*Ghunya-tul-Mustamli*, P331, *Rad-dul-Muhtaar*, V2, P300)

(84) The dua that you make after the faraiz and before the sunan should preferably be kept short or else the reward of the sunan will be reduced. (*Bahar-e-Shariat*, Part 3, P81, *Madina-tul-Murshid Bareilly Shareef*)

(85) The strongest opinion regarding speaking between the sunan and faraiz is that the sunan will not become invalid but their reward will be reduced; the same applies to any other

action that opposes Tahreema. (*Tanwirul-Absar ma'a Rad-dul-Muhtaar*, V2, P558)

(86) You should preferably pray your sunan by moving to a different spot or at home and not in the same place (as the faraiz). (*Alamgiri*, VI, P77)

(The sunan are not affected by the time taken to go home. It is a sin to walk past someone praying his salah or to turn and face him in order to change your place or to walk home, therefore, if you do not find room to move, you should pray the rest of your salah in the same place as the faraiz.)

#### AN IMPORTANT RULING REGARDING THE SUNAN

The Islamic brothers that start walking around and talking after praying the sunan before or after the faraiz should learn a lesson from the following blessed fatwa of Ala-Hazrat رحمۃ اللہ علیہ. In reply to a question he was asked, Ala-Hazrat رحمۃ اللہ علیہ answered, "The best time for the sunan before the faraiz is the beginning time of the salah; but this is if speaking or any other act that contradicts salah is avoided between the faraiz and sunan. It is best to pray the latter sunan immediately after the faraiz, unless you decide to come home and pray, in which case a delay would be acceptable. However, any delay due to contradictory actions should be avoided; such a delay will result in losing the reward of the sunan before and after the faraiz and will take them out of the prescribed Sunnah method." (*Fatawa-e-Razaviya Jadeed*, V5, P139, Raza Foundation, Markaz-ul-Auliya Lahore)

#### THE PREVIOUS 86 SUNAN APPLY TO ISLAMIC SISTERS AS WELL

#### NOW FOLLOW 10 SUNAN SPECIFICALLY FOR ISLAMIC SISTERS

(1) Lifting the hands up to the shoulders for Takbeer-e-Tahreema and Takbeer-e-Qunut is Sunnah for Islamic sisters. (*Al-Hidayah ma'a Fathul Qadeer*, VI, P236)



(2) In qiyaam, women and eunuchs should place their left palms just below their chests with their right palms on top.

*(Ghunya-tul-Mustamli, P294)*

(3) It is sunnah for Islamic sisters to place their hands on their knees in ruku' and to avoid spreading their fingers. *(Al-Hidayah ma'a Fathul-Qadeer, VI, P258)*

(4) Islamic sisters should bow only slightly in ruku' (just enough for their hands to reach their knees). Their backs should not be completely straight and they must not push down on their knees (simply place their hands above them); their fingers should be close together and legs should be slightly bent, not completely straight like men. *(Alamgiri, VI, P74)*

(5) Keeping their bodies close together in sajdah; in other words making their arms touch their sides.

(6) Make their stomachs touch their thighs.

(7) Make their thighs touch their calves.

(8) Make their shins touch the ground.

(9) After completing the sujood of the second rak'at they should point both their feet towards the right.

(10) They should sit on their left buttocks. *(Al-Hidayah ma'a Fathul-Qadeer, VI, P75)*

#### 14 DESIRABLE ACTS OF SALAH

(1) Verbally pronouncing the intention. *(Tanwirul-Absar wa' Rad-dul-Muhtaar, V2, P113)* This is considering you have made the intention in your heart because if haven't, your salah will not be valid.

(2) Standing with a gap of four fingers between both feet. *(Alamgiri, VI, P73)*

- (3) Looking at the place of prostration when standing.
  - (4) Looking at the back of your feet in ruku'
  - (5) Looking at your nose in sajdah.
  - (6) Looking at your lap in qa'dah.
  - (7) Looking at your right shoulder in the first salaam and
  - (8) Looking at your left shoulder in the second salaam.  
(*Tanwirul-Absar wa' Rad-dul-Muhtaar*, V2, P214)
  - (9) For a munfarid to say the tasbih more than three times in ruku' and sujud (but in odd numbers i.e. 5, 7, 9) (*Rad-dul-Muhtaar*, V2, P242)
  - (10) The book "Hilyah" as well as others mentions that Sayyiduna Abdullah bin Mubarak رَضِيَ اللهُ عَنْهُ and other scholars have said that it is desirable for the Imaam to say the tasbeehat 5 times.
  - (11) It is desirable to prevent yourself from coughing as much as possible. (*Maraqil Falah ma'a Hashiyatut-Tahtawi*, P277)
  - (12) If you feel the need to yawn then keep your mouth closed but if this not possible then bite your lip; if this does not help either then cover your mouth using the back of your right hand in qiyaam, and the back of your left hand in every other position.
- An extremely affective way to prevent yawning is to think that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and all the other Prophets عَلَيْهِمُ السَّلَام never yawned. *In'shaa-Allah* عَزَّوَجَلَّ this thought will prevent you from yawning. (*Mulakhkhasan Dur-e-Mukhtaar wa Rad-dul-Muhtaar*, V2, P215)
- (13) For the Imaam and congregates to stand when the mukabbir says حَيَّ عَلَى الْفَلَاحِ ط. (*Alamgiri*, VI, P57, *Maktaba Haqqaniyyah*)

(14) Prostrating without anything in between your forehead and the ground. (*Maraqil Falah ma'a Hashiyatut-Tahtawi*, P371)

UMAR BIN ABDUL AZIZ رضي الله عنه

Hujja-tul-Islam Hazrat-e-Sayyiduna Imam Muhammad Ghazali رحمته الله عليه narrates that Hazrat-e-Sayyiduna Umar bin Abdul Aziz رضي الله عنه always prostrated on the ground without laying a prayer mat or anything else. (*Ihya-ul-Ulum*, V1, P204, Beirut)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### EXCELLENCE OF A DUSTY FOREHEAD

Hazrat-e-Sayyiduna Wasila bin Asqa' رضي الله عنه narrates that the Holy Prophet صلى الله تعالى عليه وآله وسلم said, "None of you should clear his forehead (from dust) until he has finished his salah, because angels pray for his forgiveness for as long as the mark of prostration remains on his forehead." (*Majmauz-zawaid*, V2, P311, Hadith 2761, Darul-Fikr, Beirut)

Dear Islamic Brothers! It is preferable to avoid clearing off dust from your forehead during salah and Allah عز وجل forbid to clear it out of arrogance is a sin. If you leave dust on your forehead, Allah عز وجل forbid, to show people that you are a man who prays his salah, then you will be showing off and this will lead to Hell. If someone fears that he will begin to show off then he should clear the dust off his forehead after the salah.

#### 29 THINGS THAT INVALIDATE SALAH

(1) Talking. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P445)

(2) Saying salaam to someone.

(3) Answering someone else's salaam. (*Maraqil Falah ma'a Hashiyatut-Tahtawi*, P322)

(4) Answering someone when they sneeze, (if you sneeze yourself you should remain quiet) even if you do say Alhamdu-Lillah it will not affect your salah. If you didn't say it instantly, wait for the salah to finish and then say it. (*Alamgiri, VI, P98*)

(5) Saying *Alhamdu-Lillah* on hearing good news. (*Alamgiri, VI, P99*)

(6) Saying *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* on hearing bad news (or news of someone's death). (*ibid*)

(7) Answering the azan. (*Alamgiri, VI, P100*)

(8) Saying *جَلَّ جَلَالُهُ* on hearing the name of Allah *عَزَّوَجَلَّ*. (*Ghunya-tul-Mustamli, P420*)

(9) Reading Durood Shareef, for example *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* on hearing the honourable name of the Holy Prophet *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم*. (*Alamgiri, VI, P99*)

(If you say *جَلَّ جَلَالُهُ* or *صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم* without the intention of replying, then your salah will not be affected)

### CRYING DURING SALAH

(10) The salah will break if (out of pain or grief) the sounds 'aah', 'ooh', 'uff', 'tuff' are uttered or if letters are uttered as you cry. However, it is alright if one cries without uttering letters. (*Alamgiri, VI, P101*) If a person begins to cry in salah due to the recitation of the Qur'an by the Imaam and utters the words "na'm", or "yes" then the salah will still be valid because this is due to concentration. However, if he says these words due to the Imaams (attractive) style of recitation then it will become invalid. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P456*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

## COUGHING IN SALAH

(11) The salah will not break if a sick person helplessly utters words like “aah” and “ooh”. The same applies to letters uttered helplessly whilst sneezing, yawning, coughing, or burping etc. (*Dur-e-Mukhtaar*, VI, P416)

(12) If you blow without creating a sound then it is the same as breathing and therefore will not affect your salah; but it is Makrooh to blow (or puff) deliberately; however, if even two letters are uttered whilst blowing, (uff, tuf etc.) then your salah will break. (*Ghunyah*, P427)

(13) Uttering two letters (e.g. “ukh”) to clear your throat will invalidate your salah; however, if there is a desperate need or proper purpose to do so, for example if you are clearing your throat (so that you can recite properly) or you are informing the Imaam of a mistake or trying to catch the attention of someone who is about to walk past you, then there is no harm in coughing. (*Dur-e-Mukhtaar*, *Rad-dul-Muhtaar*, V2, P455)

## READING SOMETHING IN SALAH

(14) Reciting off a copy of the Qur'an Shareef, a piece of paper or the mihrab etc. (if you are reciting off by heart but happen to be looking at a copy of the Qur'an, mihrab etc. at the same time, then your salah will not be affected. If there is a piece of paper or something else with verses written on them and you look at them and think about them without reading them, then your salah will not be affected). (*Rad-dul-Muhtaar*, V2, P464)

(15) To deliberately stare at and ponder over an Islamic book or article during salah is Makrooh. (*Alamgiri*, VI, P101)

If the information is worldly it is worse, therefore, before salah you should place any books, bags with writing on them,

mobile phones, watches etc. that are near you in a manner that doesn't allow you to see the written material or throw a handkerchief over them. One should also avoid staring at stickers, posters and frames hanging on the pillars inside the Masjid.

#### DEFINITION OF EXCESSIVE MOVEMENT

(16) Excessive movement invalidates salah, considering the movement is not something done in salah or something that is done to rectify the salah. Any movement that gives an onlooker a strong impression that you are not in salah is "excessive".

If the onlooker is in doubt as to whether or not you are in salah then the movement is minor and will therefore not invalidate your salah. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P464)

#### DRESSING DURING SALAH

(17) Wearing a kurta, pyjama or tehband during salah. (*Rad-dul-Muhtaar*, V2, P465)

(18) Praying one whole rukn (part) of the salah with your sitr exposed or allowing your sitr to remain exposed for the amount of time it takes to say 3 times **سُبْحَانَ اللَّهِ**. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P467)

#### EATING IN SALAH

(19) Eating or drinking even a small amount of food or drink, (even something the size of a pea or a drop of water). (*Ghunya-tul-Mustamli*, P418)

(20) If there was something stuck in your teeth prior to starting the salah and during the salah you swallowed it then you will have to consider its size; if it was the same size or larger than a pea then your salah is invalid, but if it was smaller

it will only make it Makrooh. (*Maraqil Falah ma'a Hashiyatut-Tahtawi, P241*)

(21) If you ate something sweet prior to your salah and there are no pieces of food left in your mouth except some taste in your saliva then swallowing it will not invalidate your salah. (*Khulasatul-Fatawa, VI, P127*)

(22) If there is sugar or anything similar in your mouth that melts and goes down your throat, your salah will become invalid. (*ibid*)

(23) If you bleed from your teeth, you must consider the amount of blood; if the saliva is dominant and is swallowed then your salah will not be affected, otherwise it will become invalid. (*Alamgiri, VI, P102*) (Being dominant means being able to taste the blood; this will invalidate your salah). When deciding whether or not your salah is invalid, you will have to consider the taste, but when deciding whether or not your wuzu is invalid, you will have to consider the colour.

When the saliva becomes mainly red, wuzu no longer remains valid, but if it is yellowish in colour, it will not be affected.

#### TURNING AWAY FROM THE QIBLA DURING SALAH

(24) Turning your chest 45 degrees or more away from the direction of qibla without a proper excuse will invalidate your salah, unless you have a valid reason to do so, for example, if you thought your wuzu had broken and turned away from qibla but then realised that you were wrong, then if you have not yet stepped out of the Masjid your salah will remain valid. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar, V2, P468*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## KILLING A SNAKE

(25) Killing a snake or scorpion will not invalidate your salah but if it requires walking 3 steps or striking 3 times then it will. (*Ghunya-tul-Mustamli*, P423) Killing a snake or scorpion is permissible if it passes in front of you and you fear it will harm you. If there is no danger of it causing harm then killing it is Makrooh (disliked). (*Alamgiri*, VI, P103)

(26) Plucking 3 hairs one after the other or killing 3 head lice or making three attempts to kill the same lice will invalidate your salah; if it is not done consecutively your salah will remain valid but it is Makrooh. (*ibid*)

## SCRATCHING IN SALAH

(27) Scratching 3 times in one rukn (section) will invalidate your salah; this means scratching once and then lifting your hand, scratching again and lifting your hand again, if this is done a third time your salah will become invalid. Scratching three times with your hand in the same place will not affect your salah (this will be considered scratching once only). (*Alamgiri*, VI, P104 – *Ghunya-tul-Mustamli*, P423)

## MISTAKES IN SAYING اللَّهُ أَكْبَرُ

(28) The salah will become invalid if the “alif” in the phrase اللَّهُ أَكْبَرُ is lengthened during the Takbeers when changing positions (e.g. saying Aallah or Aakbar) or if an “alif” is added after the “ba” (i.e. Akbaar). Remember, if this happens in the Takbeer-e-Tahreema the salah will not even begin. (*Dur-e-Mukhtaar ma’a Rad-dul-Muhtaar*, V2, P177) Mukabbirin (congregates who say the Takbeer aloud for those who cannot hear the Imaam) often make these mistakes and ruin not only their own salah but the salah of other people too, therefore, someone who does not know these rulings shouldn’t act as a mukabbir.



(29) Making a serious mistake in recitation or other phrases in salah that grossly changes the meaning will invalidate your salah. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P473)

### 33 MAKROOHAAT-E-TAHREEMA OF SALAH

(1) Fidgeting with your beard, body or clothes. (*Alamgiri*, VI, P104)

(2) Gathering your clothes like some people nowadays who lift their trousers slightly from the front or behind when going in to sajdah. (*Ghunya-tul-Mustamli*, P337) If your clothes stick to your body then there is no harm in using one hand to lift them off.

### HANGING A MANTLE OVER YOUR SHOULDERS

(3) Hanging a piece of cloth, for example hanging a mantle or handkerchief over your head or shoulders so that both ends hang down. There is no harm if one end is left hanging and the other is swung over the opposite shoulder. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P488)

(4) Some people nowadays hang handkerchiefs over their shoulders with one end hanging over the back and the other over the stomach, to pray salah in this manner is Makrooh-e-Tahreemi. (*Bahar-e-Shariat*, Part 3, P165)

(5) If either of both sleeves is rolled up more than half way up your forearm your salah will become Makrooh-e-Tahreemi. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P490)

### DESPERATE FOR THE TOILET

(6) Feeling the urge to use the toilet. If a person finds himself desperate even before the salah begins then considering there is plenty of time, it is a sin for him to even begin his salah in such a state; however, if he feels that the salah time will end by the

time he goes to the toilet and makes wuzu then he should pray first. If a person feels this urge during his salah then considering there is enough time, it is wajib for him to break his salah; to continue in this state is a sin. (*Rad-dul-Muhtaar*, V2, P492)

### MOVING PEBBLES DURING SALAH

(7) Moving pebbles during salah is Makrooh-e-Tahreemi. (*Ghunya-tul-Mustamli*, P338)

Hazrat-e-Sayyiduna Jabir رضي الله عنه says that he asked The Holy Prophet صلى الله تعالى عليه وآله وسلم a question about moving pebbles during salah, he صلى الله تعالى عليه وآله وسلم replied, "Only once; and avoiding it is better than having 100 black-eyed camels." (*Sahih ibn Khuzaimah*, Hadith 897, V2, P52 *Al Maktaba-tul-Islami Beirut*)

However, if it becomes difficult to prostrate according to the Sunnah method then it is permissible to move them once and if they prevent you from fulfilling a wajib then it is wajib for you to move them even if it takes more than one attempt.

### CRACKING KNUCKLES

(8) Cracking your knuckles in salah. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P493)

Allama ibn Abidin Shami رحمته الله عليه says that ibn Maja narrates: the Holy Prophet صلى الله تعالى عليه وآله وسلم said, "Do not crack your knuckles during salah". (*Sunan ibn Maja*, V1, P514, Hadith 965, *Darul-Ma'rifah Beirut*) He also writes with reference to "Mujtaba" that the Holy Prophet صلى الله تعالى عليه وآله وسلم forbade cracking knuckles whilst waiting for salah. Another report states that Beloved Rasool of Allah صلى الله تعالى عليه وآله وسلم forbade cracking ones knuckles whilst going towards salah.

Three points are proven from these sacred ahadith;

(a) Cracking your knuckles during salah or during anything connected to the salah (walking towards the salah or waiting in the Masjid for salah) is Makrooh-e-Tahreemi,

(b) Cracking your knuckles unnecessarily outside of salah (including the activities linked to salah) is Makrooh-e-Tanzeehi.

(c) Cracking your knuckles outside salah for a proper reason, e.g. to relax them, is permissible (without even being Makrooh). (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P409, Pub Multan)

(9) Tashbeek (interlocking the fingers of both hands). (*Ghunyatul-Mustamli*, P338)

The Holy Prophet ﷺ said, "When a person leaves his house and heads to the Masjid, he must not do tashbeek because it (walking towards salah) is the same as being in salah." (*Musnad Imam Ahmad bin Hanbal*, Hadith 18126, V6, P320, Darul-Fikr Beirut)

Both the above mentioned are Makrooh-e-Tahreemi when walking towards salah and aswell as waiting for salah. (*Maraqil Falah ma'a Hashiyatut-Tahtawi*, P246)

## HOLDING YOUR HIPPS

(10) Placing your hands on your hips. (*ibid* P347) You should not place your hands on your hips without a good reason even when not praying salah. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P494)

The Beloved Rasool of Allah ﷺ said, "Putting the hands on the hips is the relaxing of the dwellers of hell." (*As-Sunanul-kubra*, V2, P408, Hadith 3566, Darul-kutubil-Ilmiyyah Beirut)

This refers to the Jews because they will go to hell (as far as the dwellers of Hell are concerned, there is no relaxing for them). (*Hashiyah Bahar-e-Shariat*, Part 3, P115, Maktabah Islamiyyah Lahore)

## LOOKING UP AT THE SKY

(11) Looking towards the sky. (*Al-Bahrurra'iq*, V2, P38) The Beloved of Allah ﷺ said, "Those who raise their eyes to the sky should refrain from it or else their eyesight will be taken away from them." (*Sahih Bukhari*, V2, P103)

(12) Turning your face, whether slightly or fully. To look around unnecessarily without turning your face (only your eyeballs) is Makrooh-e-Tanzeehi, but if there is a need to do so then there is no harm. (*Alamgiri*, VI, P106)

The Holy Prophet ﷺ said, "When a person is praying salah, the special mercy of Allah ﷻ remains focused on him until he begins to look around; when he turns his face, the mercy of Allah ﷻ turns away from him too." (*Abu Da'ood*, VI, P334, *Hadith* 909, *Daru-Ihya Itturathil Arabiyy Beirut*)

(13) For men to rest their forearms on the ground when in sajdah. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P496)

## LOOKING AT A PERSON WHO IS PRAYING SALAH

(14) Praying salah facing someone. It is a sin for someone to directly face a praying person. If someone is already facing a particular direction and then another person comes and starts to pray facing him then this second person will have committed a sin, otherwise the one facing him will be the sinner (if he had already started and someone stood or sat in front of him to directly face him). (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P496)

All those people who finish their congregational salah and then turn around to look at the person directly behind them, and those who stand up to face someone who is praying and wait for him to finish so that they can walk out, and those who sit or stand directly in front of a praying person in order to make an announcement, give a dars or speech, should all repent.

(15) Hiding your nose and face in salah. (*Alamgiri*, VI, P106)

(16) Unnecessarily bringing phlegm to the mouth. (*Ghunya-tul-Mustamli*, P339)

(17) Yawning deliberately. (*Maraqil Falah ma'a Hashiyatut-Tahtawi*, P354) (There is no harm if it is unintentional but to prevent it is desirable)

Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "If someone yawns in salah he should prevent it as much as possible because Satan enters his mouth." (*Sahih Muslim*, P413)

(18) Reciting verses of the Qur'an in the wrong order (for example, reciting "Tabbat" in the first rak'at and "Izaa jaa-a" in the second)

(19) Missing a wajib. (*Maraqil Falah ma'a Hashiyatut-Tahtawi*, P345) For example, bowing for ruku' or the second sajdah before straightening your back in qaumah and jalsah. (*Alamgiri*, VI, P107) A very large number of Muslims seem to be committing this sin. Remember! It is wajib to repeat every salah that is prayed in this incorrect manner.

(20) Reciting the Holy Qur'an in any position other than qiyam. (*Maraqil-Falah ma'a Hashiyatut-Tahtawi*, P351)

(21) Ending the qira'at in ruku'

(22) For a congregate to do ruku', sujood, etc. before the Imaam, or to get back up before him (*Rad-dul-Muhtaar*, V2, P513)

Hazrat-e-Sayyiduna Imam Malik رَحِمَهِ اللهُ عَزَّ وَجَلَّ narrates on the authority of Hazrat-e-Sayyiduna Abu Hurairah رَحِمَهِ اللهُ عَزَّ وَجَلَّ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "He who raises and lowers his head before the Imaam has the hair on the front of his head in the hand of Satan." (*Muwatta Imam Malik, Hadith 212, VI, P102 Darul-Ma'rifah Beirut*) Hazrat-e-Sayyiduna Abu Huraira رَحِمَهِ اللهُ عَزَّ وَجَلَّ narrates

that Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Does the person who raises his head before the Imaam not fear that Allah عَزَّوَجَلَّ will turn his head into that of a donkey”. (*Sahih Muslim, VI, P181*)

### FACE OF A DONKEY

Hazrat-e-Sayyiduna Imam Nawawi رَحِمَهُ اللهُ عَلَيْهِ travelled to a very famous scholar in Damascus to learn Hadith from him. He used to teach without letting people see him. Imam Nawawi رَحِمَهُ اللهُ عَلَيْهِ studied with him for quite a long period but had not yet seen his face. After a long time, when the muhaddith was certain of Imam Nawawi's extreme enthusiasm with regards to Hadith, he decided to show him his face.

Imam Nawawi رَحِمَهُ اللهُ عَلَيْهِ saw that he had the **face of a donkey**! The muhaddith said, “Dear son! Beware of preceding the Imaam during the congregation, when I heard this hadith, I didn't believe it (due to the weakness of some narrators) and therefore I deliberately preceded the Imaam in my salah and this is what happened to my face.” (*Bahar-e-Shariat, Part 3, P95, Madina-tul-Murshid Bareilly Sharif*)

(23) Praying salah wearing only trousers despite the availability of other clothing.

(24) For the Imaam to make the prayer longer for a late comer who he knows (in order to please him). (*Alamgiri, VI, P107*) There is no harm in saying one or two extra tasbeehat to help him with his salah. (*ibid*)

(25) Praying on maghsoob land (land obtained by force), or

(26) On someone else's field in which there are crops, or (*Maraqil-Falah ma'a Hashiyatut-Tahtawi, P258 – Dur-e-Mukhtaar ma'a Rad-dul-Mukhtaar, V2, P52*)

(27) On a ploughed field, or (*ibid*)

(28) Facing a grave (if there is nothing in between you and the grave). (*Alamgiri*, VI, P107)

(29) Praying in the worship places of non-believers, in fact it is not even permissible to enter them. (*Rad-dul-Muhtaar*, V2, P53)

(30) Praying wearing clothes inside out; or having such clothing hanging over your body.

(31) It is Makrooh-e-Tahreemi to have the buttons of your shirt open allowing your chest to be seen; if there is a second piece of clothing underneath preventing the chest from being exposed then it is Makrooh-e-Tanzeehi.

#### SALAH AND PICTURES

(32) It is Makrooh-e-Tahreemi to pray wearing clothes that have images of living beings printed on them; wearing such clothes is prohibited even when you are not praying. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P502)

(33) Having an image above your head (on the ceiling), on the place of sajdah, in front of you, or towards your left or right makes the prayer Makrooh-e-Tahreemi; having it behind you is also Makrooh but not as bad as the other cases.

If the picture is on the floor and not at the point of sajdah then there is no harm; there is also no harm in having pictures of lifeless objects (like rivers or mountains) around you.

If the picture so small that you can't see the details of the body parts if you stand up and put the picture on the floor (like scenes of people doing Tawaaf of the Ka'ba) then it will not affect your salah. (*Ghunya-tul-Mustamli*, P247–*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P503)

However, it will not be permissible if even one face amongst the crowd of people doing Tawaaf can be seen clearly.

There is also no harm in having pictures without the faces (only the hands, feet, back, back of the head) or pictures of faces which have the eyes, nose, lips etc. erased.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 32 MAKROOHAT-E-TANZEEHI OF SALAH

(1) Praying in work clothes despite having other clothes available. (*Ghunya-tul-Mustamli*, P337)

Praying with something in your mouth; your salah will be invalid if this prevents you from reciting the Qur'an or causes you to say words that are not from the Qur'an. (*Dur-e-Mukhtaar*, *Rad-dul-Muhtaar*)

(2) Praying with your head uncovered due to laziness. (*Alamgiri*, VI, P106) If your cap falls down during salah, it is preferable for you to pick it up without moving excessively (moving excessively will invalidate your salah). If the cap has to be picked up several times it is better to leave it where it is. If picking the cap up obstructs your concentration then it is preferable to leave it. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P491) If someone is praying bare headed or his cap has fallen off, a second person should not pick it up for him and place it on his head.

(3) Saying the tasbeeh less than 3 times in ruku' or sajdah without a proper reason (if there is a shortage of time or if you fear you may miss your train then there is no harm in doing so). If a congregation has not yet completed 3 tasbeehat and the Imaam lifts his head then he should follow him.

(4) Clearing dust or grass from your forehead. There is no harm in doing so if it distracts you.

(5) Turning your toes away from qibla in sajdah or any other part of the salah. (*Fatawa Qadi Khan ma'a Alamgiri*, VI, P119)



(6) For men to make their stomachs touch their thighs in sajdah. (*Alamgiri, VI, P109*)

(7) Answering someone's salaam using your head or hand. (*Dur-e-Mukhtaar ma'a Rad-dul-Mukhtaar, V2, P497*) To answer verbally will invalidate your salah. (*Maraqil Falah ma'a Hashiyatut-Tahtawi, P322 Qadimi Kutub Khana*)

(8) Sitting in salah with your legs folded unnecessarily. (*Ghunya-tul-Mustamli, P339*)

(9) Stretching out (as you do when waking up from sleep).

(10) Coughing deliberately. (*Ghunya-tul-Mustamli, P240*) There is no harm in coughing if you have to.

(11) Placing your hands on the ground before your knees without a good reason when doing sajdah. (*Alamgiri, VI, P107*)

(12) Lifting your knees before your hands when getting up from sajdah. (*Ghunya-tul-Mustamli, P335*)

(13) Not having your head level with your back in ruku'. (*Ghunya-tul-Mustamli, P338*)

(14) Saying ta'awwuz, tasmiyah and ameen loudly in salah. (*Alamgiri, VI, P107*)

(15) Leaning against a wall or anything else unnecessarily.

(16) Avoiding placing your hands on your knees in ruku' and

(17) Not placing your hands on the ground in sajdah.

(18) Swaying from side to side. [Tarawuh, i.e. transferring your body weight from one foot to the other is Sunnah] (*Alamgiri, VI, P107*) It is desirable to apply pressure on your right side when going into sajdah and on the left when getting up from sajdah. (*ibid, P101*)

(19) Closing your eyes in salah; closing your eyes will become preferable if it helps you to concentrate. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P499*)

(20) Praying in front of burning fire. Praying in front of a candle or light will not affect your salah. (*Alamgiri, VI, P107*)

(21) Praying in front of something which distracts your attention, such as attractive articles or games. (*Rad-dul-Muhtaar, VI, P439*)

(22) Running for salah.

(23) Praying in the following places; on a public street,

(24) A rubbish dump,

(25) Where animals are slaughtered,

(26) In a stable,

(27) In a bathroom,

(28) On a farm (especially where camels are kept),

(29) On the roof of a toilet, or

(30) In a desert without a barrier in front of you (considering there is a possibility of people walking past you). (*Ghunya-tul-Mustamli, P339*)

(31) Swatting a fly or mosquito with your hand unnecessarily. (*Fatawa Qadi Khan ma'a Alamgiri, VI, P118*) [If you are being bothered by lice or a mosquito in salah then there is no harm in killing it as long as excessive movement is not required. (*Bahar-e-Shariat*)]

(32) Any slight movement that is in the interest of the salah is permissible, otherwise it is Makrooh. (*Alamgiri, VI, P109*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## PRAYING SALAH IN A T-SHIRT

Praying salah in a t-shirt despite having other clothes available to wear is Makrooh-e-Tanzeehi. Sadrush-Shariah Mufti Muhammad Amjadi Ali A'zam رَحْمَةُ اللهِ عَلَيْهِ says, "It is Makrooh-e-Tanzeehi to pray wearing a t-shirt or vest when you have a full sleeved shirt available to wear, but if you have no other clothes then it is not Makrooh." (*Fatawa Amjadiyyah part.1 p.193 Maktabah Razawiyyah Babul Madinah Karachi*)

Mufti-e-Azam Pakistan, Qibla Mufti Waqaruddin Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ says, "T-shirts are classed as work clothes, therefore, if someone hesitates to confront honourable people wearing a t-shirt then it will be Makrooh-e-Tanzeehi for him to pray salah wearing it, but if he does not hesitate to confront such people wearing a t-shirt then his salah will not be Makrooh." (*Waqarul-Fatawa, V2, P246*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## THE LAST 2 NAFL OF ZUHR

Praying 4 rak'at after Zuhr is desirable because a hadith states, "If someone protects the 4 before Zuhr and the 4 after, Allah عَزَّوَجَلَّ shall make it Haraam for the fire of Hell to burn him." (*Sunan Nasai, Hadith 1817, P2207, Darul-Heel Beirut*)

Allama Sayyid Tahtawi رَحْمَةُ اللهِ عَلَيْهِ comments on this saying, "This person shall not enter the Hell fire at all, his sins shall be forgiven, and Allah عَزَّوَجَلَّ shall please those people whose rights he has violated; or it could mean that Allah عَزَّوَجَلَّ shall make him do good actions that shall prevent him from being punished".

Allama Shami رَحْمَةُ اللهِ عَلَيْهِ says, "The good news for him is that his ending shall be blissful and he shall not enter Hell." (*Shami, V2, P452*)

Dear Islamic brothers! *Alhamdu-Lillah* عَزَّوَجَلَّ! We already pray 10 rak'at of Zuhr salah. How long would it take for a person to add on 2 more rak'at and make them twelve rak'at for the sake of the 12<sup>th</sup> of Rabi-un-Noor Shareef? Convince yourselves to pray these two rak'at punctually.

### IMAAMAT (LEADING OTHERS IN SALAH)

There are six conditions for a man to qualify as an Imaam:- (1) Being a Muslim of the correct creed, (2) Having reached the age of puberty, (3) Sanity, (4) Being male, (5) Ability to recite correctly and (6) Being without a disability. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P284)

### 13 CONDITIONS OF FOLLOWING AN IMAAM

- (1) Intention.
- (2) For the iqtida (act of following an Imaam) and intention of iqtida to be at the same time as the Tahreema. The intention can be made before the Tahreema as well but in this case there must not be an unrelated action separating the intention and Tahreema.
- (3) For the Imaam and muqtadi to be in the same place.
- (4) For both of them to be praying the same salah or for the Imaam's salah to include the muqtadi's salah.
- (5) For the Imaam's salah to be correct according to the school of thought of the muqtadi.
- (6) For both the Imaam and muqtadi to believe the validity of the salah.
- (7) For a woman not to be standing next to a man (there are some conditions for this).
- (8) The muqtadi must not be standing ahead of the Imaam.

- (9) Being aware of the Imaams movements.
  - (10) Being aware of whether or not the Imaam is a traveller.
  - (11) Following the Imaam in all his movements.
  - (12) For the muqtadi to carry out his actions which are the same as or less than the Imaam.
  - (13) For the muqtadi not to exceed the Imaam in conditions.
- (Rad-dul-Muhtaar, V2, P284 to 285)*

#### THE IMAAM SHOULD MAKE THE FOLLOWING ANNOUNCEMENT AFTER THE IQAAMAT

Position your heels, necks and shoulders in line with each other and straighten your rows. It is a sin to leave space between two people. To make your shoulders touch is wajib. To straighten your rows is wajib. Deliberately starting your salah at the back without the row in front being filled to both corners is missing a wajib, Haraam and a sin. Do not let children less than 15 years of age stand inside the rows, do not let them stand in the corners either, the row for young children should be made at the very back.

*(For detailed information refer to: Fatawa-e-Razaviya, V7, P219 to 225, Raza Foundation Lahore)*

#### JAMA'AT (CONGREGATION)

It is wajib for a sane, mature (having reached the age of puberty), free and able person to attend the first jama'at in the Masjid. Anyone who misses jama'at even once without a valid reason commits a sin and is worthy of punishment. If he makes a habit of this, he will be classed as a sinner, unqualified to act as a witness and will be punished severely. If his neighbours remain quiet they will also have committed a sin. *(Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P287)*

Some of the Honourable Scholars رَحِمَهُمُ اللهُ تَعَالَى say, “Anyone who hears the azan and then waits for the Iqaamat at home will be a sinner and his testification (in legal matters) will not be accepted.” (*Bahrurra’iq*, V1, P451, 604)

## 20 VALID REASONS FOR MISSING JAMA’AT

- (1) A sick man that finds it difficult to get to the Masjid.
- (2) A disabled person.
- (3) Someone with an amputated leg.
- (4) A stroke patient.
- (5) A very old man who is unable to get to the Masjid.
- (6) A blind man; even if there is someone who can hold his hand and take him.
- (7) Intense rain.
- (8) Being obstructed by severe mud.
- (9) Severe cold weather.
- (10) Intense darkness.
- (11) A storm.
- (12) Fear of possessions or food being damaged.
- (13) Fear of a creditor, if you are poor.
- (14) Fear of a tyrant.
- (15) Strong urge to excrete or
- (16) Urinate or
- (17) Release wind.
- (18) Presence of food (with a strong desire to eat).
- (19) Fear of fellow travellers leaving without you.
- (20) Minding a sick person (if you feel that your absence will cause him distress). (*Dur-e-Mukhtaar ma’a Rad-dul-Muhtaar*, V2, P292 to 293)

## FEAR OF DYING A DISBELIEVER

It is definitely not permissible to miss the first jama'at of the farz salah in the Masjid due to reasons like iftar parties, invitations, khatams and Naat gatherings.

In fact, people who hold Taraweeh congregations at home, in halls or in compounds despite the presence of a Masjid close by, must first pray their farz rak'at in the local Masjid with the first jama'at; this is wajib. Anyone who misses the first jama'at in the Masjid for the farz salah without a valid reason despite being able to, should worry because the Holy Prophet ﷺ has warned, "He who wishes to meet Allah ﷻ tomorrow as a Muslim should punctually pray these five prayers (with jama'at) where the azan is called because Allah ﷻ has commanded your Prophet ﷺ to abide by the sunan-ul-huda (customs of guidance) and these prayers (with jama'at) are among the sunan-ul-huda, and if you abandon the sunnah of your Prophet you will go astray." (*Muslim Sharif*, VI, P232)

This hadith indicates that whoever punctually prays with the first jama'at will die a good death and whoever misses the first jama'at in the Masjid without a valid reason could, Allah ﷻ forbid, die a disbeliever.

Those people who fail to pray the whole jama'at out of sheer laziness must pay attention to the following statement of AlaHazrat Imam-e-AhleSunnat Maulana Shah Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ with reference to "Bahrurra'iq": "It is in Quniyyah that if he heard the azan and waited for the Iqaamat to enter the Masjid, he will have committed a sin." (*Fatawa-e-Razaviya*, V7, P102 – *Al-Bahrurra'iq*, VI, P604)

On the same page of Fatawa-e-Razaviya Shareef, he رَحْمَةُ اللهِ عَلَيْهِ says, "Someone who hears the azan and then waits at home for the Iqaamat shall not be accepted as a witness". (*Al-Bahrurra'iq*, VI, P451)

Dear Islamic brothers! According to some respected Jurists رَحِمَهُمُ اللَّهُ تَعَالَى, whoever does not enter the Masjid until he has heard the Iqaamat is a sinner and unworthy of acting as a witness; so where does this leave all those people who pray with jama'at at home without a valid excuse, don't even pray with jama'at, or Allah عَزَّوَجَلَّ forbid don't pray at all!

Oh Rabb of Mustafa! **عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** Grant us the good fortune of forever praying all five salah in the Masjid, with the first jama'at, in the first row, with the Takbeer-e-Oola.

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 9 MADANI FLOWERS FOR SALA-TUL-WITR

- (1) The Witr salah is wajib. (*Bahrurra'iq*, V2, P66)
- (2) In case it is missed, it must still be prayed as a qaza salah. (*Dur-e-Mukhtaar*, *Rad-dul-Muhtaar*, V2, P532)
- (3) The time for witr is from the end of the Isha farz to subh-e-sadiq (dawn). (*Maraqil Falah ma'a Hashiyatut-Tahtawi*, P178)
- (4) If possible, it is preferable to sleep a short while and then get up in the latter part of the night to pray tahajjud (first) and then the witr salah. (*Ghunya-tul-Mustamli*, P403)
- (5) The Witr salah consists of three rak'aat. (*Maraqil-Falah ma'a Hashiyatut-Tahtawi*, P375)
- (6) The first qa'dah (sitting) is wajib; recite only tashahhud and then stand (for the 3<sup>rd</sup> rak'at).
- (7) In the 3<sup>rd</sup> rak'at it is wajib to say the Takbeer-e-Qunut after the qira'at. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P533)



(8) The Takbeer-e-Qunut should be said the same as the Takbeer-e-Tahreema (first lift your hands to your ears and then say اللهُ أَكْبَرُ). (*Hashiyatut-Tahtawi*, P376)

(9) Then place your hands beneath your navel and read Dua-e-Qunut.

#### DUA-E-QUNUT

اَللّٰهُمَّ اِنَّا نَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْحَمْدَ وَنَشْكُرُكَ وَلَا  
نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَإِلَيْكَ نَسْعٰى  
وَنُخْفِدُ وَنَرْجُو رَحْمَتَكَ وَنُخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَفّٰرِ مُلْحِقٌ ط

*Oh Allah عَزَّوَجَلَّ! We seek Your help and we seek Your forgiveness and we believe in You and we trust You and we praise You and we thank You and we are not ungrateful to You and we abandon and stay away from anyone who disobeys You. Oh Allah عَزَّوَجَلَّ! It is only You we worship and for only You we pray and prostrate and it is You we run towards and You whom we obey and hope to gain Your mercy and we fear Your punishment; indeed Your punishment is for the non believers.*

(10) To recite Durood Shareef after the Dua-e-Qunut is preferable. (*Ghunya-tul-Mustamli*, P402)

(11) Anyone who does not know Dua-e-Qunut should recite:

اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ؕ

*Oh Allah عَزَّوَجَلَّ! Our Lord! Grant us goodness in the world and in the hereafter and save us from the punishment of the fire.*

Or you can read this: اَللّٰهُمَّ اغْفِرْ لِيْ (Oh Allah عَزَّوَجَلَّ forgive me). (*Maraqil-Falah ma'a Hashiyatut-Tahtawi*, P385)

(12) If you forget to read Dua-e-Qunut and go into ruku' then you must not return. Instead, carry on and then do Sajda-e-Sahw at the end. (*Alamgiri, VI, P110*)

(13) If you are praying the witr with congregation (as is done in the month of Ramazan) and the Imaam bows for ruku' before you manage to complete the Dua-e-Qunut then you should follow the Imaam (and leave it incomplete). (*Alamgiri, VI, P110 - Tabayinul Haqaiq, VI, P171 Multan*)

### SAJDA-E-SAHW (PROSTRATION OF FORGETFULNESS)

(1) Doing Sajda-e-Sahw becomes wajib whenever any wajib act of salah is unintentionally omitted or if any wajib or farz act is unintentionally delayed. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar, V2, P655*)

(2) If Sajda-e-Sahw is omitted despite having to do it then the entire salah must be repeated. (*ibid*)

(3) If a wajib is missed deliberately then Sajda-e-Sahw is not sufficient, in fact the entire salah must be repeated. (*ibid*)

(4) If you miss something that is wajib but not one of the wajibat of salah then you don't have to do Sajda-e-Sahw; for example, reciting the Holy Qur'an in the wrong order is a sin (and reciting it in the proper order is wajib) but this is a wajib of reciting the Holy Qur'an and not of the salah, therefore Sajda-e-Sahw is not needed (but you must still repent). (*ibid*)

(5) Missing out a farz invalidates the salah and Sajda-e-Sahw does not make up for it, therefore the salah must be repeated.

(6) Leaving out a Sunnah or desirable act like *Sana*, *ta'awwuz*, *tasmiyah*, *ameen*, any of the Takbeers said when changing positions or any of the tasbeehat does not necessitate Sajda-e-Sahw, (*Fathul Qadeer, VI, P438*) but to pray the salah again is

desirable, regardless of whether or not the Sunnah or desirable act was omitted deliberately.

(7) Even if you miss 10 wajibat, you only need to do Sajda-e-Sahw once (2 sajday). (*Rad-dul-Muhtaar*, V2, P655)

(8) If Ta'deel-e-Arkaan<sup>1</sup> is unintentionally omitted then you must perform Sajda-e-Sahw. (*Alamgiri*, VI, P127)

(9) Sajda-e-Sahw is wajib if Dua-e-Qunut or the Takbeer-e-Qunut are omitted unintentionally. (*Alamgiri*, VI, P128)

(10) If you spend the duration of saying سُبْحَانَ اللَّهِ three times "thinking" (and not doing anything) whether it is in qira'at or any other position, then it will be wajib for you to do Sajda-e-Sahw. (*Rad-dul-Muhtaar*, V2, P655)

(11) Attahiyyat is wajib even after Sajda-e-Sahw; in fact it is preferable to read Durood Shareef too in both sittings (before and after the Sajda-e-Sahw). (*Alamgiri*, VI, P125)

(12) If the Imaam has to do Sajda-e-Sahw then the congregates must follow him and do Sajda-e-Sahw too (it is wajib for them as well). (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P658)

(13) If a congregate makes a mistake whilst he is behind the Imaam, he does not need to do Sajda-e-Sahw (*Alamgiri*, VI, P128) and he doesn't have to repeat the salah either.

### VERY IMPORTANT RULING

Many Islamic brothers ruin their salah due to unawareness of the following ruling so lease ead it very carefully;

(14) A **masbuq** (one who comes late and misses one or more rak'at behind the Imaam) **is not allowed to say salaam with the**

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<sup>1</sup> e.g. standing up straight after ruku' and sitting straight in between 2 sujood for the duration of saying سُبْحَانَ اللَّهِ once

**Imaam; if he does so deliberately he will invalidate his salah, but if he says it unintentionally at exactly the same time as the Imaam then his salah will not be affected (but this is a very rare case); and if he unintentionally says it slightly after the Imaam, he must stand up to complete his salah and then do Sajda-e-Sahw himself at the end.** (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P659)

(15) A masbuq must do Sajda-e-Sahw along with the Imaam even if the mistake was before he joined the congregation; if he does not do Sajda-e-Sahw with the Imaam and stands to complete his salah then he must do it at the end; if the masbuq then makes a mistake himself whilst reading his missed rak'at (or rak'aat) then the same Sajda-e-Sahw will be sufficient. (*Alamgiri*, VI, P128)

(16) Sajda-e-sahw will become wajib if the phrase **اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ** is said after tashahhud in the first qa'dah. This isn't due to reciting Durood Shareef, in fact it is due to the delay in standing for the 3<sup>rd</sup> rak'at; if you stood quietly for the same duration you would still have to do Sajda-e-Sahw.

#### INCIDENT

Hazrat-e-Sayyiduna Imam Abu Hanifa **رَضِيَ اللهُ عَنْهُ** saw the Makki Madani Mustafa **صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** in a dream. The Holy Prophet **صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** asked him, "Why have you decided that anyone who reads Durood Shareef has to do Sajda-e-Sahw?" The Imam **رَضِيَ اللهُ عَنْهُ** humbly requestd, "Because he read it in a state of negligence." The Blessed Prophet **صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم** was pleased with this answer. (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar*, V2, P657)

(17) Sajda-e-Sahw must be done if any part of tashahhud is omitted in any of the sittings, regardless of whether the salah is nafl or farz. (*Alamgiri*, VI, P127)

**صَلُّوْا عَلٰى الْحَبِيْب! صَلَّی اللهُ تَعَالٰی عَلٰی مُحَمَّد**

## METHOD OF SAJDA-E-SAHW

Read the whole of attahiyyat; in fact it is preferable to read the whole of Durood Shareef as well; then turn your head to the right and say salaam, and then prostrate twice. After this, read attahiyyat again along with Durood Shareef and the Dua and then end with the salaam to both sides. (*Fatawa Qadi Khan ma'a Alamgiri, VI, P121*)

## WHAT IF YOU FORGET TO DO SAJDA-E-SAHW?

If someone has to do Sajda-e-Sahw but forgets to do it, then he can return and do it as long as he has not left the Masjid, (*Dur-e-Mukhtaar ma'a Rad-dul-Mukhtaar, V2, P556*) but if he is in a field then he can return as long as he does not walk pass the rows or the point of prostration in front of him. However, if any action that contradicts the salah (e.g. speaking) is done after the salaam then he cannot return and do the Sajda-e-Sahw. (*Dur-e-Mukhtaar ma'a Rad-dul-Mukhtaar, V2, P556*)

## SAJDA-E-TILAWAT AND THE DESTRUCTION OF SATAN

The Holy Prophet ﷺ said, "Whenever someone recites a verse of prostration and then prostrates, Satan moves away and cries, "I'm doomed! The son of Adam was commanded to prostrate and he did, for him is Heaven; I was commanded but rejected and now Hell is for me." (*Sahih Muslim, VI, P61*)

## IN'SHAA-ALLAH عَزَّوَجَلَّ YOU'LL GET WHAT YOU WANT

If someone recites all 14 verses of prostration and prostrates for each one, keeping in mind a particular wish, Allah عَزَّوَجَلَّ will fulfil it. This can be done by reciting each verse separately followed by a sajdah or reciting all 14 verses together and prostrating 14 times at the end. (*Ghunyah – Dur-e-Mukhtaar and others*)

## 8 MADANI FLOWERS REGARDING SAJDA-E-TILAWAT

(1) Reciting or listening to a verse of sajdah makes it wajib to do Sajda-e-Tilawat. The recitation must be loud enough for you to hear (if there is nothing that prevents you from listening). This sajdah will become wajib even if you do not listen to the verse deliberately. (*Alamgiri, VI, P132*)

(2) Sajdah will become wajib even if the translation of the verse is recited, regardless of whether or not the listener understands it is the translation of a verse of sajdah. However, if he did not know then he must have been told that it was the translation of a verse of sajdah, but if the Arabic verse was recited, it is not necessary to tell the listener (that it is a verse of sajdah). (*Alamgiri, VI, P133*)

(3) Sajda-e-Tilawat is only wajib when the whole verse is recited, however, according to some of the later scholars it will become wajib if only the word containing the message of sajdah is recited along with the word preceding or following it, therefore it is safer to do the sajdah in both cases. (*Mulakhkhasan Fatawa-e-Razaviya, V8, P223-233, Raza Foundation Lahore*)

(4) If a verse of sajdah is recited whilst not being in a state of salah then doing the sajdah instantly is not wajib, however, if you have wudu then delaying it is Makrooh-e-Tanzeehi. (*Tanwirul-Absar ma'a Rad-dul-Muhtaar, V2, P583*)

(5) To do the sajdah instantly in salah is wajib. If it is delayed (i.e. more than three verses are recited after it) you have committed a sin, and will have to do Sajda-e-Sahw as well as Sajda-e-Tilawat at the end (as long as you are in the salah or have finished the salah but have not yet done anything that contradicts the salah). (*Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar, V2, P584*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### WARNING! BEWARE!

(6) In the blessed month of Ramazan, if a person is not taking part in the Taraweeh or shabinah (even if he is praying his own salah) he will still have to do Sajda-e-Tilawat if he hears any verse of sajdah. It will become wajib for you to do Sajda-e-Tilawat even if you hear the verse from a non-believer or a child.

If you have missed many sujood of tilawat since reaching the age of puberty then you must make a rough calculation of these and make up for them in a state of wuzu.

### METHOD OF SAJDA-E-TILAWAT

(7) Start by standing up and then say **اللَّهُ أَكْبَرُ** and go into sajdah and say **سُبْحَانَ رَبِّيَ الْأَعْلَى** at least three times, then say **اللَّهُ أَكْبَرُ** and stand up. Saying **اللَّهُ أَكْبَرُ** before and after the sajdah is Sunnah and standing before and after is desirable. (*Alamgiri, VI, P135*)

(8) Raising your hands when saying **اللَّهُ أَكْبَرُ** before the Sajda-e-Tilawat is not necessary, nor does this sajdah contain tashahhud or salaam. (*Tanwirul-Absar ma'a Rad-dul-Muhtaar, V2, P580*)

### SAJDA-E-SHUKR

#### (PROSTRATION OF THANKFULNESS)

It is desirable to do sajdah-e-shukr when you are granted a blessing, whether it is the birth of a child, attainment of wealth, retrieving lost property, curing of a patient, returning from a journey, or anything else. This sajdah is done in exactly the same way as the Sajda-e-Tilawat. (*Alamgiri, VI, P136*)

Doing this sajdah when you hear good news is also a means of earning reward; some examples are, being granted a visa to

travel to beautiful Madina, success in doing **Infiradi Koshish** upon someone and convincing him to travel in a **Madani Qafila** of **Dawat-e-Islami**, casting a glance at a practising sunni scholar, seeing a good dream, passing an exam, being relieved of a calamity, or the death of an enemy of Islam etc.

### WALKING PASS A PRAYING PERSON IS A SERIOUS SIN

(1) Authority and Master of Both Worlds, Comfortor of the Hearts, Beloved Rasool of Allah ﷺ said, “If any one knew what (harm) there is in walking past his brother whilst he is praying, he would prefer to stand for 100 years than to take that one step.” (*Sunan Ibn Majah, Hadith 946, VI, P506 Darul-Ma’rifah Beirut*)

(2) Hazrat-e-Sayyiduna Imam Malik رَضِيَ اللهُ عَنْهُ narrates that Hazrat-e- Sayyiduna Ka’bul Ahbar رَضِيَ اللهُ عَنْهُ said, “If the person walking pass a praying man knew what a sin he has committed, he’d prefer to be eaten up by the earth than walk pass him.” (*Muwatta Imam Malik, Hadith 371, VI, P154 Darul-Ma’rifah Beirut*)

The one walking past a man who is praying his salah is definitely a sinner but this does not affect the man’s salah. (*Mulakhkhas Fatawa-e-Razaviya, V7, P254 Raza Foundation Lahore*)

### 15 RULINGS REGARDING WALKING PASS A PRAYING PERSON

(1) Walking past a man who is praying salah in a field or a huge Masjid from his feet to the “area of prostration” is not permissible. (The area of prostration is the total area that you can see when you stand and look at the spot of earth where your forehead will be in sajdah). (*Tabyinul-Haqaq, VI, P160*) This is approximately 3 yards from ones feet. (*Qanun-e-Shariat, Part 1, P131, Farid Book Stall, Markazul-Auliya Lahore*) Therefore, to walk past a praying person in a field from a distance of three yards or more is permissible.



(2) Walking past a praying person in a house or small Masjid is not permissible from any distance right up to the wall ahead of him (considering he does not have a barrier in front of him).

*(Alamgiri, VI, P104)*

(3) If there is a barrier in front of the person praying, it will be permissible to walk past him. *(ibid)*

(4) The barrier must be (at least) an arms length (approximately half a yard) high and thick as a finger. *(Maraqil-*

*Falah ma'a Hashiyatut-Tahtawi, P365)*

(5) If the Imaam has a barrier in front of him then the congregates do not need one; this means that walking past a congregation when his Imaam has a barrier in front of him is not a sin. *(Rad-dul-Muhtaar, V2, P484)*

(6) Trees, humans and animals can be used as barriers too. *(Alamgiri, VI, P104)*

(7) If you use a person as a barrier, he must have his back facing you. *(Hashiyatut-Tahtawi, P365 – Rad-dul-Muhtaar, V2, P496)* (If someone sits or stands facing a praying man then he is the one making the mistake and not the man praying, so you should take care not to turn around and face the people behind you after the Imaam has finished the salah because if someone is praying directly behind you it is a sin for you to turn and face him)

(8) If someone is walking past a praying person and a second person sees him and walks along with him (at the same pace) using him as a barrier then the first person will have sinned (and not the second). *(Rad-dul-Muhtaar, V2, P483)*

(9) If someone stands to pray in the back row despite having space in the front row then a newcomer can leap over him because the first has himself damaged his own honour. *(Dur-e-Mukhtaar ma'a Rad-dul-Muhtaar, V2, P483)*

(10) If you want to pass someone who is praying on a higher level (e.g. a raised platform) than you, you must look to see whether or not any part of your body confronts him, if not then there is nothing wrong with walking past him. (*Alamgiri, VI, P104*)

(11) If there are two people who wish to walk past a praying man then this is how it can be done; one of them should stand with his back facing the praying man, the second should then use the first (who is stood with his back towards the praying man) as a barrier and walk past; then he should stand behind the first the same as he did (with his back facing the praying man); the first should now use the second person as a barrier and walk past; then finally the second should step back to the side that he came from. (*ibid*)

(12) If someone tries to walk past you whilst you are praying, you are allowed to stop him in your salah; this can be done by either saying سُبْحَانَ اللَّهِ or “reciting the Qur’an” loudly, or alerting him using a gesture of the hand, head or eyes; no more than this is allowed (eg. grabbing his clothes or hitting him). Remember, if you move excessively your salah will become invalid. (*Dur-e-Mukhtaar, Rad-dul-Muhtaar, V2, P483 – Marqil Falah ma’a Hashiyatut-Tahtawi, P367*)

(13) To do both the gesture and raise your voice unnecessarily is Makrooh. (*Dur-e-Mukhtaar ma’a Rad-dul-Muhtaar, V2, P486*)

(14) If someone is walking past a woman, she should use tasfeeq to stop him/her, this means hitting the back of the left hand with the fingers of the right hand. If a man uses the method of tasfeeq and a woman raises her voice, their salah will still be valid but this contradicts the Sunnah. (*ibid*)

(15) Someone doing Tawaaf of the Holy Ka’ba is allowed to walk past a praying person during his Tawaaf. (*Rad-dul-Muhtaar, V2, P482*)

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# LAWS OF SALAH

THE TRAVELLERS SALAH

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## THE TRAVELLERS SALAH Hanafi

*Please read this booklet completely.*

*In 'shaa-Allah عَزَّوَجَلَّ you will see the benefits.*

### THE EXCELLENCE OF DUROOD SHAREEF

**M**ercy for Both the Worlds, Master of Makkah and Madina, Sublime Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "When the day of Thursday arrives, Allah عَزَّوَجَلَّ sends His angels who have with them papers made of silver and pens of gold. They write down the names of all the people who recite Durood Shareef upon me in abundance on Thursday and Thursday night." (Kanzul-Umaal, VI, P250, Hadith 2174, Dar-ul-Kutubul Ilmiyah Beirut)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ states in Sura Nisa, Verse 101, Translation from Kanzul-Imaan:

وَإِذَا أَحْرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ  
الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا الْكُفْرَ عَدُوًّا مُبِينًا ۝

*And when you travel in the land, it is no sin for you to shorten some of your obligatory prayers; if you fear that disbelievers may cause you harm; undoubtedly the disbelievers are open enemies to you.*

Hazrat-e-Allama Maulana Sayyid Muhammad Naeem-ud-Deen Muradabadi رَحِمَهُ اللهُ عَلَيْهِ states that fear of non-believers is not a

condition to do qasr (shortening the prayer). Hazrat-e-Sayyiduna Ya'la bin Ummayah رَضِيَ اللهُ عَنْهُ said to Hazrat-e-Sayyiduna Umar Farooq-e-Azam رَضِيَ اللهُ عَنْهُ that we are in a state of security and safety then why should we do qasr. He رَضِيَ اللهُ عَنْهُ replied, "I was also surprised on this matter so I requested The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then Sultan-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied that this is a charity for you from Allah عَزَّوَجَلَّ so accept this charity." (*Sahih Muslim*, VI, P231)

The mother of the believers, Hazrat-e-Sayyidatuna Aisha Siddiqah رَضِيَ اللهُ عَنْهَا narrates that two rak'at salah was made farz, but after the migration to Madina the two rak'at was increased to four rak'at and the travellers salah was left at two rak'at like it was made farz before. (*Sahih Bukhari*, VI, P560)

Hazrat-e-Sayyiduna Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا narrates that Tajdar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ set two rak'at when travelling and this is the complete salah even though apparently it may seem like there are two rak'at less, the two are equal to the four rak'at in reward. (*Sunah Ibn-e-Majah*, V2, P59, *Hadith 1194*, *Dar-ul-Ma'rifa Beirut*)

## TRAVELLING ACCORDING TO ISLAMIC LAW

According to Shariah (Islamic law), a traveller is that person who travels 57.5 miles (approximately 92km) from his place of stay (home) for example when he leaves his village or city. (*Mulakhkhasan Fatawa-e-Razaviya*, V8, P270, *Raza foundation*, *Markaz-ul-Auliya Lahore*)

## WHEN DOES ONE BECOME A TRAVELLER?

One does not become a traveller by merely intending to travel; in fact he becomes a traveller once he departs the populated area (of his city or village). It is important for an inhabitant of a city to depart the populated area adjacent to the city too. (*Dur-e-mukhtar ma' rad-dul-muhtar*, V2, P599)

## WHAT IS MEANT BY LEAVING THE “POPULATED AREA”?

When talking about leaving the ‘populated area’, one will consider the area in the direction that he is heading towards, even though other areas along side it (within the same city/village) may still be populated. (*Ghunya-tul-mustamli*, P536)

## DEFINITION OF “CITY SURROUNDINGS”

It is not compulsory to depart villages and gardens (even if their guardians reside there) that are adjacent to the city surroundings. (*Rad-dul-muhtaar*, V2, P599) City surroundings is a term used to refer to the areas on the outskirts of a city that facilitate the needs of the inhabitants of that city (for example graveyards, fields for training horses, rubbish pits etc); If these areas are adjacent to the city then it is necessary to depart them too, however if they are not and there is a distance between the two then it is not necessary to depart them. (*ibid*, P600)

## THE CONDITIONS OF BECOMING A TRAVELLER

It is also necessary that the traveller has the intention of travelling a distance of three days (approximately 92km). If he intends to travel for two days (in other words less than 92km) and he reaches his destination and intends again to travel less than 92km (distance of three days) he will not be considered a traveller, even if in this way he travels the whole world. (*Ghuniyah – dur-e-mukhtaar*, V2, P209) The other condition is that one must intend to travel for three days consecutively. If he intends to travel the distance of two days and then attend some work and then to travel a further distance of one day, he will not have intended to travel for three days consecutively and will therefore not be classed as a traveller. (*Bahar-e-Shariat*, Part 4, P77)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## THE TYPES OF LAND (WATAN)

### THERE ARE TWO TYPES OF WATAN:

- (1) Watan-e-Asli - birth land or place of residence.
- (2) Watan-e-Iqaamat - the land where a traveller intends to stay for at least fifteen days. (*Alamgeeri, VI, P145*)

### WHEN IS THE WATAN-E-IQAAMAT INVALIDATED?

One Watan-e-Iqaamat invalidates another, in other words, if one was to intend to reside for 15 days in a particular place and then proceeded to another destination and intended to stay there for 15 days, the first destination would not remain his Watan-e-Iqaamat if he was to return to it (regardless of whether or not the distance between the two places is 92km). Similarly, the Watan-e-Iqaamat is invalidated due to Watan-e-Asli or travelling. (*Alamgeeri, VI, P145*)

### TWO ROUTES

If there are two routes to a particular destination and one of them is 92km but the other is shorter, one will use the route that he travels in order to decide whether or not he is a traveller. (*Alamgeeri, VI, P138, dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P603*)

### FOR HOW LONG IS A TRAVELLER CONSIDERE A TRAVELLER

A person is a traveller until he reaches his destination or until he makes an intention to stay in a place for at least 15 days. This is after he has travelled for 3 days or 92km approximately. If before travelling the full 92km he decides to return, he will not remain a traveller even if he was in a jungle (forest). (*Dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P604*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## WHAT IF THE JOURNEY IS IMPERMISSIBLE?

If the journey is for a permissible reason or not, the rules of travelling will still apply. (*Alamgeeri, VI, P139*)

## THE EMPLOYER AND EMPLOYEE TRAVELLING TOGETHER

If an employee who earns a monthly or an annual wage travels with his employer, the employee will obey the employer. An obedient son obeys his father and that student whose teacher provides food for him must obey his teacher. Whatever he commands must be obeyed. The employee must ask his employer and must fulfil his commands. If the employer does not give an answer then it will be taken into consideration whether he is a traveller or not. If the employer is not a traveller then the employee will not be a traveller. If the employer is a traveller then the employee will also be considered as a traveller. If this is not known then after travelling the distance of approximately 92km, the employee should shorten his salah. Before this he should read the full salah. If he does not ask his employer, the same ruling will apply as for the one who asks his employer and does not receive an answer. (*Rad-dul-muhtaar, V2, P616-617*)

## ONCE I HAVE FINISHED MY WORK I WILL GO!

The traveller intends to stay in a place for some work or he is in a state of waiting for his companions for two or three days or thirteen or fourteen days or he has this intention that when the work is completed I will go. In both states if he says I will travel today or tomorrow and if he does for a year, he will be considered a traveller and he will shorten his salah. (*Alamgeeri, VI, P139*)

## THE RULING OF TRAVEL FOR WOMEN

A woman is not permitted to travel without a mahram (non-marriageable relative) for the distance of approximately 92km



(three days) or more, in fact she can't even travel one day. A woman is also not permitted to travel with a child or a slightly insane person. It is necessary for a woman to have an adult mahram or her husband with her. (*Alamgeeri, VI, P142*) A woman is permitted to travel with a murahiq (a boy who is close to becoming an adult) who is trustworthy. The murahiq is considered as an adult. (*Fatawa Alamgeeri, VI, P219*) It is necessary for the mahram to not be an extreme sinner, fearless and insecure. (*Bahar-e-Shariat, Part 4, P84, Madina-tul-Murshid Bareilly Shareef*)

#### WOMAN AT HER HUSBAND'S FAMILY HOME AND AT HER PARENT'S FAMILY HOME

If a woman, after her marriage, lives in in-laws' house then her original home (her parent's home) will no longer be her Watan-e-Asli. If her in-laws home is approximately 92km away from her parents' home and she goes to her parents' home without the intention of staying there for fifteen days, she will shorten her salah (qasr). If she has not left her parents home and she goes to her in-laws house temporarily, when she arrives back to her parents house she will no longer be a traveller and she will pray the full salah. (*Bahar-e-Shariat, Part 4 Page 84, Madina-tul-Murshid Bareilly Shareef*)

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### PEOPLE STAYING IN ARABIA WITH A VISA

These days' people travel to other countries with their families to earn a living with a limited visa, for example, in UAE a person is granted a temporary visa to stay in the country for a maximum of 3 years, this visa can be renewed at the end of the 3-year period in exchange for a set fee. Now **because the visa is limited, despite having one's family with one's self, one cannot intend to stay there permanently and therefore the UAE can never**

**become his Watan-e-Asli, even if he was to stay there for a hundred years.** Whenever he returns from a journey he will have to intend to reside there for 15 days or more, for example, let's say that a resident of Dubai travels on a Madani Qafila of Dawat-e-Islami to Abu Dhabi (capital of UAE) which is approximately 150km away. On the way back, if he wants to be classed a resident he must intend to stay in Dubai for 15 days or more or else he will be considered a traveller. However, if it is already understood that he will stay in Dubai for 15 days or more then he will be classed a resident automatically. If his job requires him to travel frequently and does not allow him to spend 15 complete days and nights in Dubai, he will remain a traveller even if he spends years travelling to and from Dubai to meet his family, he must therefore pray qasr salah throughout his stay in Dubai (even though he lives there). These rulings must be learnt especially by traders, drivers etc. who travel to other cities and countries frequently to supply goods.

#### IMPORTANT RULING FOR TRAVELLERS TO MADINA

If someone intends to reside in a particular place for 15 days or more but his state shows that he will not be able to do so then his intention will be of no use. For example, let's say a man goes to perform **Hajj**, and then despite the fact that the month of **Zil Hijjah** has begun, he decides to stay in **Makka-tul-Mukarrama** for 15 days, now this intention is of no use because he is there to do Hajj which means that he will most certainly have to be in **Mina** on the 8<sup>th</sup> of Zil Hijjah and in **Arafat** on the 9<sup>th</sup> which means it is impossible for him to stay in Makka-tul-Mukarrama for 15 days. There is no harm in making the intention after returning from **Mina**, (*Dur-e-mukhtaar*, V2, P729 – *alamgeeri*, VI, P140) keeping in mind that it must be possible for him to stay in Makka-tul-Mukarrama for 15 days, because if he feels there is more chance of him heading for **Madina-tul-Munawwara** or back home within this time, he will remain a traveller.

## STAYING FOR HAJJ ON AN UMRA VISA

Those who illegally reside in Arabia in order to perform Hajj with an Umra visa or people who remain resided in a country illegally despite their visa expiring will become travellers as soon as the visa expires, their intention of residing is now useless because the decision of how long they remain in the country is now up to the government. They will have to pray qasr salah no matter how many years they stay there for. Any government law which does not contradict Islamic law but results in being disgraced, having to bribe someone or lie if not abided by, is wajib for Muslims to follow. (*Mulakhkhasan Fatawa-e-Razaviyah*, V17, P370, Raza Foundation Markaz-ul-Auliya Lahore)

So to stay in any country of the world, including staying to perform Hajj without a visa is not permitted. **Succeeding in illegally staying for Hajj and then (Allah عَزَّوَجَلَّ forbid) saying "It is due to the blessings of Allah and His Messenger ﷺ" is a great dare.**

## QASR IS WAJIB

It is wajib for a traveller to do qasr, in other words, perform two rak'at farz instead of four rak'at. For a traveller, two rak'at are his full salah. If he prays four deliberately with sitting after the first two rak'at, the farz will be valid but the last two will become nafl and he will have committed a sin and is worthy of the hell fire because he has omitted a wajib and must therefore repent. If he does not sit after the first two rak'at, the farz are not considered valid and the whole salah will become nafl. However, if he doesn't sit after the first two rak'at but decides to become a resident before performing the sajdah of the third rak'at, the farz will still be valid but he will have to repeat the qiyaam and ruku', but if he makes the decision in the third rak'at, the farz will not be valid. Similarly, if he does not recite the Qur'an in either of the first two rak'at or both of them, the salah will become invalid. (*Alamgeeri*, VI, P139)

## WHAT IF SOMEONE MADE THE INTENTION OF 4 INSTEAD OF QASR?

If a traveller intends to pray four rak'at instead of two at the beginning of his salah but remembers after starting and then performs salaam at the end of two, the salah will be valid. It will also be valid if a resident intends to perform two instead of four at the beginning of his salah but completes all four. The respected jurists of Islam رَحِمَهُمُ اللَّهُ تَعَالَى say, "The number of rak'aat does not have to be included in the intention at the beginning of the salah because it is implied anyway. Making a mistake at the beginning of the salah when thinking of the number of rak'aat is not harmful" (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P97-98)

## TRAVELLER IMAAM AND RESIDENT CONGREGATE

One of the conditions for a person to be led by someone in salah is that the congregation must know whether or not the Imaam is a traveller or a resident, whether one realises before the salah has commenced or during it. Therefore, the Imaam should inform the congregates of his state prior to beginning the salah, if he does not mention it at the beginning he can announce at the end, 'The Islamic brothers who are residents must finish off their salah as I am a traveller'. (*Dur-e-mukhtaar*, V2, P611-622) He can let the people know after the salah despite telling them beforehand as well, so that those who were absent know as well. If everyone knew beforehand that the Imaam was a traveller, making this announcement after the salah is desirable. (*Dur-e-mukhtaar*, V2, P735-736, *Dar-ul-Ma'rifah Beirut*)

## LAST TWO RAK'AT OF A RESIDENT CONGREGATE

In qasr salah, after the traveller Imaam has said his salaam, the resident congregation should stand up and in the third and fourth rak'at instead of reciting Sura Fatiha he should remain silent for the approximate time it would have taken him to recite it anyway. (*Mulakhkhasan Bahar-e-Shariat*, Part 4, P82, *Madina-tul-Murshid Bareilly Shareef*)

## CAN A TRAVELLER MISS HIS SUNAN OF SALAH?

There is no qasr for the sunan which means that they must be prayed fully in a state of ease but can be missed in a state of fear or worry. (*Alamgeeri, VI, P139*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### 4 MADANI FLOWERS REGARDING PRAYING SALAH IN A MOVING CAR

(1) One is allowed to perform nafls on any moving vehicle (bus, car) when he is outside the city (this refers to the point from which a traveller has to do qasr) but he must face the direction the vehicle is heading (otherwise the salah will not be valid). Also, keep in mind that one does not have to be facing qibla even at the beginning. The ruku' and sujood should be performed with gestures when on any form of transport, keeping in mind that the gesture for the sujood must be lower than that for the ruku' (i.e. bow lower for the sujood). (*Dur-e-mukhtaar ma' rad-dul-mukhtaar, V2, P487*) However, one must face qibla if there is enough space to do so; for example, a train.

(2) A villager can perform his nafl salah on any moving vehicle when he has passed the borders of his village. (*Rad-dul-mukhtaar, V2, P486*)

(3) If someone had started performing his salah on a transport outside his city but entered the city before finishing the salah, he can finish it before he reaches his home. (*Dur-e-mukhtaar, V2, P487-488*)

(4) It is not permissible to perform any farz, the sunan of Fajr, any wajib (witr, nazr, or nafl that had been terminated) and the sajdah of recitation (if the verse of sajdah was recited on the ground) in a moving vehicle without a valid reason. If there is a valid reason, one must face the qibla if possible, otherwise wherever possible. (*Dur-e-mukhtaar, V2, P488*)

### WHAT IF A TRAVELLER STANDS FOR HIS THIRD RAK'AT?

If a traveller starts to pray a third rak'at when he was only supposed to pray two, he has two options:

(1) If he had sat for the duration it takes to recite the tashahhud after the first two rak'at then he must return to the sitting position before he performs the sajdah of the third rak'at and perform the sajdah sahw at the end. If he does not return and instead does the salaam whilst he is standing, the salah will still be valid but he would have missed a Sunnah. If he had performed the sajdah of the third rak'at, he should add a fourth rak'at and then do sajdah sahw at the end and finish the salah. The last two rak'at will be considered to be nafl.

(2) If he stood up for the third without sitting for tashahhud, then he must return before performing the sajdah of the third, and do sajdah sahw and complete his salah. If he had performed the sajdah of the third rak'at (without sitting for the tashahhud previously), the farz will become invalid, in which case he should add a fourth rak'at, do sajdah sahw and then complete the salah; in this last case all four will be considered nafl (he is therefore still required to perform his two farz). (*Ma'khoozaaz dur-e-mukhtaar ma' rad-dul-mukhtaar*, V2, P550)

### QAZA SALAH DURING A JOURNEY

The salah missed whilst being a resident must be prayed fully if they are made up for whilst travelling and qasr salah missed whilst travelling must be prayed as qasr even if they are made up for as a resident.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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# LAWS OF SALAH

METHOD OF MISSED SALAH

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الْحَمْدُ لِلَّهِ رَبِّ الْمَلَائِكَةِ وَالْمَلَكُوتِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## METHOD OF MISSED SALAH Hanafi

### EXCELLENCE OF DUROOD SHAREEF

**A**uthority and Master of Both Worlds, Beloved Rasool of Allah, Knower of the Unknown, Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Reciting Durood upon me will be light on the bridge of Siraat. One who recites Durood upon me 80 times on Friday will have 80 years worth of sins forgiven." (*Jami' Saghir, P320, Hadith 5191, Dar-ul-Kutubul Ilmiyah Beirut*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### THE PUNISHMENT FOR THOSE WHO MISS THEIR SALAH

The 4<sup>th</sup> and 5<sup>th</sup> verses of Sura Ma'oon (part 30) speak of those who deliberately miss their salah:

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

**Translation Kanzul-Iman:**

*Then woe to those salaah performers. Who are heedless of their salah.*

When Hazrat-e-Sayyiduna Sa'd bin Abi Waqas رضي الله عنه asked the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the 5<sup>th</sup> verse of Sura Ma'oon, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "(it refers to those) who perform their salah after their prescribed times". (*Sunanil Kubra lil Baihaqi, V2, P214, Dar-us-Saadir Beirut*)



Verse number 4 mentions the word “wail”. Sadrush Shariah Hazrat-e-Maulana Muhammad Amjad Ali Azami رَحْمَةُ اللَّهِ عَلَيْهِ says, “There is a horrific valley in Hell that even Hell itself seeks refuge from it. This valley is called “wail” and it is for those who miss their salah deliberately”. (*Bahar-e-Shariat, Part 3, P7, Madinatul-Murshid Bareilly Shareef*)

Hazrat-e-Sayyiduna Imam Muhammad bin Ahmad Zahabi رَحْمَةُ اللَّهِ عَلَيْهِ says, “It has been said that there is a valley in Hell by the name of “wail”. Its extreme heat will melt even mountains. It is the home of those who slack behind in their salah and perform them after their due times, unless they regret their actions and plead to Allah عَزَّوَجَلَّ for forgiveness”. (*Kitab-ul-Kabair, P19, Dar Maktabatul-Hayah Beirut*)

### HEAD CRUSHING PENALTY

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his Blessed Companions عَلَيْهِمُ السَّلَام, “Two angels (Jibra’eel and Mika’eel عَلَيْهِمُ السَّلَام) came to me tonight and took me to the sanctified land. I saw a man lying on the ground with another man stood beside his head holding a rock in his hand. He repeatedly smashed his head with the rock and every time his head would return back to normal. I asked the angels, ‘Subhan-Allah عَزَّوَجَلَّ who is this?’ They told me to proceed further (and after showing me other punishments) they said, ‘the first person you saw had memorised the Qur’an and then forgotten it and he used to remain asleep at the time of salah, (so) he will be punished like that until the day of judgement’.” (*Mulakhhkas az Sahih Bukhari, V2, P1043*)

Dear Islamic Brothers! This is a warning for those who memorise one or more verses of the Holy Qur’an and then forget them and especially those who miss their Fajr salah due to sleeping negligently. Here is a narration about the painful torment of the grave inflicted upon a woman who used to miss her salah deliberately:

## FLAMES OF FIRE IN HER GRAVE

A man's sister once died. When he returned after burying her, he realised that he had dropped a bag of money inside her grave so he returned to the grave in order to dig it out. When he dug it open he saw a terrifying scene. He saw flames of fire burning in his sister's grave. He began to cry and quickly threw the soil in to the grave again and rushed home where he met his mother in a terrified state and asked her concerning his sister's deeds. She said, "Son why do you ask?" He replied "I've just seen flames in her grave". On hearing this, his mother began to cry too and said, "Your sister used to miss her salah and pray them after their due times". (*Mukashifa-tul-Quloob*, P189, *Dar-ul-Kutubul Ilmiyyah Beirut*)

Dear Islamic Brothers! If these are the consequences of performing the salah after their prescribed times then what will be the consequences of not performing salah at all?

## WHAT IF ONE WAS TO FORGET TO PERFORM SALAH?

The Beloved Rasool of Allah ﷺ said, "If anyone misses his salah due to sleep or forgetfulness, he must pray it when he remembers, that will be its time". (*Sahih Muslim*, VI, P241)

The respected jurists رَحِمَهُمُ اللَّهُ تَعَالَى say, "If one misses his salah due to sleep or forgetfulness, it is farz for him to make up for it; however, he will not get the sin of reading after the time. It is makrooh to delay it once he does remember or wakes up. He should perform it instantly (unless a makrooh time period has begun)". (*Alamgeeri*, VI, P124)

## DOES ONE GAIN THE SAME REWARD FOR PERFORMING SALAH IN ITS PROPER TIME IF HE PRAYS IT LATE DUE TO A PROBLEM?

Here is a fatwa concerning whether or not one will earn the reward of an "ada" Fajr salah (one prayed in its prescribed

time) if he prays it as “qaza” salah (one prayed after its prescribed time) if missed due to sleep: AlaHazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says on page 161 (volume 8) of Fatawa-e-Razaviya, “As far as the reward for the ada salah is concerned, it is up to the will of Allah عَزَّوَجَلَّ.”

#### SLEEPING IN THE LATTER PART OF THE NIGHT

If a person goes to sleep after the time for Fajr has started and then the time ends with him still asleep, he will definitely have sinned (unless he was confident that he would get up or that there was someone else who would wake him up), in fact, he will have sinned even if he goes to sleep even before the time for Fajr begins (if he has spent the most part of the night awake and knows that if he was to sleep now he will miss his Fajr).

*(Bahar-e-Shariat, Part 4, P42, Madina-tul-Murshid Bareilly Shareef)*

#### SLEEPING LATE

Dear Islamic Brothers! If one fears that he will miss his Fajr salah due to staying up late in the night in gatherings of Zikr and Naat, he should sleep in the Masjid (with the intention of I'tikaaf) throughout the night, or sleep where he knows that he will be woken up by someone, or make sure he has a reliable alarm clock beside him to wake him up. In fact, one should not rely on a single alarm clock but instead have two or more clocks beside him in case he turns it off without realising or it fails to work. The respected scholars رَحْمَةُ اللهِ تَعَالَى say, “If one fears that he will miss the Fajr salah, he is not allowed to stay awake until late in the night, without a valid reason”. *(Rad-dul-muhtaar, V2, P27, Multan)*

#### DEFINITIONS OF ADA, QAZA AND WAJIB-UL-I'ADAH

Ada means performing a task within its prescribed time period.

*(Dur-e-mukhtaar ma' rad-dul-muhtaar, V2, P627)*

Qaza means performing a task after the time period has finished. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P632)

I'adah means repeating a task in order to compensate for any faults experienced during its accomplishment. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P629)

If one was to say Takbeer-e-Tehreema within the time period, his salah will be classed as ada and not qaza. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P628) This excludes Fajr, Jumu'ah, and Eid salah because for these salah it is vital that the (whole salah including) salaam be performed within the prescribed time period otherwise they will not be valid. (*Bahar-e-Shariat*, Part 4, P42, *Madina-tul-Murshid Bareilly Shareef*)

To miss salah without a valid reason is a major sin. To perform qaza and repent are both farz. Repentance or an accepted Hajj will In'shaa-Allah عَزَّوَجَلَّ compensate for the delay (in offering the salah). (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P626) Repentance will only be considered valid if one performs qaza of the salah. Repentance without performing qaza is not considered (sincere) repentance because he still hasn't performed the salah that he was obliged to do so, so how is he considered to have repented if he has not yet refrained from the sin? (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P628)

Hazrat-e-Sayyiduna ibn Abbas رَضِيَ اللهُ عَنْهُمَا narrates that the Tajdar-e-Risalt, Shahanshah-e-Nubuwwat, Mahboob-e-RabbulIzat عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "One who repents and continues to sin (at the same time) is like a man who jokes with Allah عَزَّوَجَلَّ." (*Shu'ubul Iman*, Hadith 7178, V5, P436, *Dar-ul-Kutubul Ilmiyyah Beirut*)

### THE 3 ESSENTIALS OF REPENTANCE

Hazrat-e-Allama Sayyid Muhammad Naeem-ud-Deen Muraadabaadi رَحِمَهُ اللهُ عَلَيْهِ says, "Repentance is a combination of

three essentials: (1) admitting the sin, (2) shame, (3) determination not to repeat the sin. Compensation is also a condition (if this is possible), for example, if one has missed a salah, his repentance will only be considered valid if he makes up for it (does qaza)". (*Khazain-ul-Irfan*, P12, Raza academy Bombay)

#### IT IS WAJIB TO WAKE A SLEEPING PERSON FOR SALAH

If you see someone sleeping, or you think that he has forgotten to perform his salah, it is wajib for you to wake him or make him aware. (*Bahar-e-Shariat*, Part 4, P43) (If you do not, then you have sinned) Remember! Awakening someone or reminding him will only be wajib if you know that there is a good possibility of him praying (otherwise it is not wajib).

#### WAKE UP, IT'S TIME FOR FAJR!

Dear Islamic Brothers! Wake up fellow Muslim brothers for salah and earn heaps of reward. In Dawat-e-Islami, we use the term 'Sada-e-Madina' to refer to "awaking Muslims for the Fajr salah". Sada-e-Madina is not wajib, however awaking Muslims for Fajr salah is (undoubtedly) an act of great reward and something that every Muslim should definitely try. One must take care not to disturb Muslims whilst doing Sada-e-Madina.

#### STORY

An Islamic brother told me that he, along with other Islamic brothers, was once doing Sada-e-Madina with the aid of a (handheld) megaphone at the time of Fajr. He said that they met a man who told them to turn off their megaphone because his son had not slept all night and that he had just about managed to fall asleep. The brothers were angry to see a Muslim stopping them from carrying out such a pious task, anyhow, the next day they returned in the same manner (doing Sada-e-Madina) and saw the same man standing sadly at the

corner of the street telling them that his son had not slept all night again and that he had just about managed to fall asleep and that he had stood there to ask the Islamic Brothers to walk through his street quietly. This incident shows that Sada-e-Madina should be done without the aid of a megaphone, and even when calling it out without the help of such a device, one should not raise his voice too loudly in case he disturbs those Muslim sisters who are performing their salah, or reciting the Holy Qur'an inside their homes, or the old, weak, and sick, or children, or those who have fallen asleep after performing the salah in its earlier period. Rather than bursting into an argument when confronted by someone who disapproves of doing Sada-e-Madina, one should humbly apologise and think well of him, convincing himself that. "Surely no Muslim can disapprove of awaking people for Fajr! He probably has a good reason to do so". Even if he is someone who does not pray his salah, one is still not allowed to display an aggressive attitude towards him. He must search for an opportunity to do Infiiraadi Koshish to politely encourage him to perform his salah. People who use the Masjid speakers in the morning other than the Fajr azan or people who use speakers in gatherings that are held at home or in the neighbourhood should be considerate of Muslims that are worshipping inside their homes, patients, babies and those that are asleep.

### A STORY ABOUT PUBLIC RIGHTS

To be considerate of public rights is absolutely vital. Our pious ancestors were very careful of this matter. Hujja-tul-Islam Sayyiduna Imaam Muhammad Ghazali رحمه الله عليه narrates that Sayyiduna Imaam Ahmad bin Hanbal رحمه الله عليه had a student who spent years in his company acquiring knowledge. One day, as he approached the Imaam, the Imaam turned his face away (and expressed his disappointment); the student insisted that his teacher tells him why he was annoyed, so he رحمه الله عليه said, "You

have expanded the area of your house by bringing out your wall into the public street, whereas the street is used by Muslims". In other words, "how can I be pleased with you when you have made it difficult for Muslims to pass through your street!" (*Ihya-ul-Uloom*, V5, P96, *Dar-us-Saadir Beirut*) This should be a lesson for those who make extensions at the front of their homes and consequently obstruct public pathways.

#### PERFORM QAZA SALAH AS SOON AS POSSIBLE

Anyone who has qaza salah to make up for must perform them as soon as possible (it is wajib to do so), however, delaying these salah due to being occupied with earning a living and other basic necessities is permissible. Therefore, one can continue to earn a living and make up for missed salah in his spare time, until there is not a single salah left to pray. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V2, P646)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

#### DO NOT EXPOSE YOUR QAZA SALAH

Avoid letting others become aware of you performing qaza salah (even family members and close friends), because, publicising a sin is also a sin (Makrooh-e-Tahreemi). (*Rad-dul-muhtaar*, V2, P650) Therefore, one must not make comments such as, "I missed Fajr today", or, "I'm making up for salah that I've missed". Hence, do not raise your hands for the Takbeer of Qunoot if you perform qaza of your Witr salah in the presence of others.

#### PERFORMING QAZA ON THE LAST FRIDAY OF RAMAZAN

A misconception that exists amongst some people is that if qaza salah is offered with Jama'at on the last Friday of Ramzan, that

one salah will compensate for a whole life time of missed salah. There is no truth in this at all. (*Makhooz az sharhuz zarqani alal mawahibulla duniyyah*, V7, P110, Darul Ma'rifa Beirut)

The renowned Qur'anic commentator, Hazrat-e-Mufti Ahmad Yar Khan Naeemi رَحْمَةُ اللهِ عَلَيْهِ says, "On the last Friday of Ramzan, one should perform 12 rak'at of salah (in two's) between Zuhr and Asr, reciting Aya-tul-Kursi (once), Sura Ikhlas (3 times), Sura Falaq and Sura Nas (once each) after Sura Fatiha in each rak'at. The advantage of this is that *In'shaa-Allah* عَزَّوَجَلَّ he will be pardoned for the sin off missing the salah that he has compensated for (done qaza of), but this does not mean that he does not have to perform qaza of those salah. (*Islami Zindagi*, P105)

#### A LIFETIME OF MISSED SALAH

If there is someone who has not prayed a single salah in his life and now he wants to make up for them, he must work out how many salah he has missed since reaching the age of puberty. If he does not remember the exact year, he should work it out from the age of 12 (9 for Islamic sisters), just to be on the safe side. (*Makhooz az fatawa-e-Razaviya*, V8, P154, Raza Foundation Lahore)

#### ORDER OF MISSED SALAH

When making up for the salah, one has a choice of either praying all the Fajr salah first, then all the Zuhr, and then all the Asr, Maghrib etc. (*Fatawa qadi khan ma' alamgeeri*, VI, P109)

#### METHOD OF PRAYING QAZA SALAH (HANAFI)

There are 20 rak'at to make up for in a day (2 farz for Fajr, 4 for Zuhr, 4 for Asr, 3 for Maghrib, 4 for Isha and 3 Witr). Make the following intention, "I am making up for the very first Fajr that I missed" (the same should be intended for every salah). If one



has a large quantity of missed salah to make up for, he can use the following shortcuts:

(1) Saying the tasbihaat in ruku' and sujood (سُبْحَانَ رَبِّيَ الْعَظِيمِ) & (سُبْحَانَ رَبِّيَ الْأَعْلَى) once instead of three times. However one must make sure that he begins to pronounce the 'س' of سُبْحَانَ once he is fully in ruku' and that he begins to lift his head back up from ruku' only after he has completed the 'م' of عَظِيمِ. The same applies to the tasbihaat in sajdah.

(2) Saying 'سُبْحَانَ اللَّهِ' 3 times in the 3<sup>rd</sup> and 4<sup>th</sup> rak'at instead of reciting Sura Fatiha, but remember you must recite both the Sura Fatiha and additional verses in the 3<sup>rd</sup> rak'at of Witr.

(3) Saying only 'اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِهٖ' instead of reciting the whole Durood and Dua after the tashah'hud.

(4) Saying 'رَبِّ اغْفِرْ لِيْ' once or three times instead of the Dua of Qunoot in the third rak'at of Witr. (*Mulakhas az Fatawa-e-Razaviya*, V8, P157, Raza Foundation Lahore)

### PERFORMING QAZA OF QASR SALAH

If a salah that was missed whilst on a journey is performed as qaza later on, it must be prayed as qasr salah (even though one is not a traveller anymore) and if a salah that was missed in a normal state (as compared to being on a journey) is prayed as qaza in a state of travelling, it must be prayed fully (and not as qasr). (*Rad-dul-muhtaar*, V2, P650)

### SALAH MISSED AS A MURTAD (APOSTATE)

If someone, Allah عَزَّوَجَلَّ forbid, becomes a kaafir and then reverts to Islam, he does not have to make up for the salah that he

missed in the state of disbelief, but he does have to make up for those that he missed as a Muslim before he became an apostate. (*Rad-dul-muhtaar*, V2, P537)

### PRAYING AT THE TIME OF CHILDBIRTH

A midwife can miss her salah if she fears that a new born child could die if she is not with him. (*Rad-dul-muhtaar*, V2, P519) If the time for salah is coming to an end and a woman is in labour, and the head of her child is visible but the rest of the body is still inside her, then it is still farz for her to pray her salah, she will have sinned if she does not (but she does not have to pray in this state if her “nifas” has started). (*Rad-dul-muhtaar*, V2, P565) She should place the child’s head into a container so that it is not harmed and pray her salah, but even in this if there is a risk of the child dying, she can delay (miss) her salah (she will have to do qaza after the termination of her nifas). (*Rad-dul-muhtaar*, V2, P519, Multan)

### WHEN CAN SOMEONE ILL MISS HIS SALAH?

If a physical illness is so extreme that one cannot perform his salah even using gestures and he is like this for the whole duration of six prayers, he does not have to do qaza of those salah. (*Rad-dul-muhtaar*, V2, P570, Multan)

### REPEATING A WHOLE LIFETIME OF SALAH

If you realise that you have not been performing your prayers correctly then it is preferable for you to repeat them all. If you do, make sure that you do not pray them after Fajr or Asr, and pray every rak’at with Sura Fatiha and additional verses. In the Witr, add on an extra 4th rak’at (as well as reading the Qunoot and sitting at the end of the 3rd). (*Rad-dul-muhtaar*, V1, P138, Multan)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## WHAT IF YOU FORGET TO MENTION THE WORD “QAZA”?

Ala-Hazrat Moulana Shah Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says, “Our scholars have clearly stated that it is permissible to perform a qaza salah with the intention of ada and an ada salah intending to do qaza.” (*Fatawa-e-Razaviya*, V8, P161, Raza Foundation Markaz-ul-Auliya Lahore)

## PRAYING QAZA SALAH INSTEAD OF NAFL

Making up for missed salah is more important than performing nafl salah which therefore means that one should replace all nafl salah with qaza salah until he has made up for them, however he should not replace the Taraweesh salah and the 12 rak’at that are Sunnah-e-Mu’akkadah. (*Rad-dul-muhtaar*, VI, P536, Multan)

## PRAYING NAFL IS NOT PERMISSIBLE AFTER FAJR AND ASR SALAH

It is Makrooh (tahreemi) to perform nafl salah after *Fajr* and *Asr* salah, this includes Tahiyya-tul-Masjid, *nafl* of nazr (swearing an oath), nafl of tawaaf, and any salah that was terminated once it was begun. It also includes the Sunan of *Fajr* and *Asr* themselves. (*Dur-e-mukhtaar*, VI, P61)

There is no specific time for offering ones qaza salah; in other words, he will have freed himself of this obligation whenever he prays them, however, he must remember that he cannot pray qada salah at the 3 Makrooh times (sunrise, sunset, and mid-day) because praying any salah within these periods is prohibited. (*Alamgeeri*, VI, P134, Quetta)

## WHAT IF I MISS MY 4 SUNAN BEFORE ZUHR?

If one prayed his Zuhr farz (without praying the 4 sunan prior to them), he should pray the 4 sunan after performing the 2

rak'at that come after the farz. Ala-Hazrat رحمه الله عليه says, "If someone misses the 4 sunan before the farz, he should pray them after, in fact, the soundest opinion is that he should pray them after the 2 sunan that follow the farz, providing he is still in the Zuhr time period". (*Mulakhhkhasan Fatawa-e-Razaviya*, V8, P148, Raza Foundation Markaz-ul-Auliya Lahore)

### WHAT IF I MISS MY 2 SUNAN BEFORE FAJR?

If one fears that praying his sunan will result in missing the Fajr jama'at, he should join the jama'at without praying them, but remember, he cannot pray them after completing his farz. It is desirable for him to pray them 20 minutes after sunrise until mid-day. (*Makhooz az Fatawa-e-Razaviya jaded*, V7, P424 – *Bahar-e-Shariat*, Part 4, P12)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### IS THERE ONLY A SHORT AMOUNT OF TIME FOR MAGHRIB?

The time period for Maghrib salah begins when the sun sets, and it ends at the beginning time for the Isha period. This duration actually varies in terms of varying dates and places. For example, according to Baab-ul-Madina Karachi timings, the duration for the Maghrib salah will be at least 1 hr 18 minutes. The respected scholars رحمه الله تعالى say, "It is always desirable to offer Maghrib salah quickly (as soon as the time begins) unless the sky is cloudy. Delaying it more than the time it takes to perform 2 rak'at of salah is Makrooh-e-Tanzihi and delaying it to the extent that even the smaller stars become clearly visible is Makrooh-e-Tahreemi. (*Dur-e-mukhtaar*, VI, P246 – *alamgeeri*, VI, P48)

Ala-Hazrat Moulana Shah Ahmad Raza Khan رحمه الله عليه says, "The desirable time to pray Maghrib is before the stars become clearly visible in the sky. To delay it until even the

smaller stars (as well as the larger ones) become visible, is Makrooh (Tahreemi)." (*Fatawa-e-Razaviya*, V5, P153, Raza Foundation Lahore)

The rak'at before the *Asr* and *Isha* salah are Sunnah-e-ghair Mu'akkadah and therefore one does not have to do qaza if they are missed.

### WHAT ABOUT THE QAZA OF TARAWIH?

One does not have to make up for missed taraweeh salah. If someone does, they will be classed as nafl (and not taraweeh). (*Mulakhkhasan dur-e-mukhtaar*, VI, P61)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### THE "FIDYAH" FOR MISSED SALAH

*Those whose relatives have passed away should definitely read the following*

Work out the age of the deceased, subtracting 9 years (prior to puberty) for women and 12 years for men. From the remaining number of years work out how many years the deceased missed salah or fasting (if one is not sure then it is safer to count more than less, in fact to be safe, work out all the years from puberty onwards). Now, for each salah, donate the amount of one Sadaqa-e-Fitr, which is approximately 2.5 kg of wheat or flour, or their price in money. There are 6 salah in a day (5 farz plus 1 Wajib Witr), so if, for example, 2.5 kg of wheat costs 12 rupees, then one will donate 72 rupees per day, 2160 rupees per month, and approximately 25,920 rupees per year, so if a deceased relative of yours has 50 years of missed prayers, you will be required to donate 1,296,000 rupees on behalf of him. Now, obviously, not everyone can pay such a large amount, and therefore our respected scholars' رَحِمَهُمُ اللَّهُ تَعَالَى have mentioned a

method of getting round this problem (heelah). This is the method; one should find a faqeer (definitions of “faqeer” and “miskeen” will follow shortly) and give him, lets say, one month’s fidyah (2160 rupees) and make him the owner. Now the faqeer can then return the money back to you (making you the owner again), and you can then pass it back to him a second time, and so on, until you have handed the money back and forth (handing over complete ownership of the money each time) enough times to be able to say that you have paid him the equivalent to the total number of prayers missed. (*Makhooz az Fatawa-e-Bazaziya ma’ alamgeeri*, V4, P69) One month’s fidyah was used as an example. If one has enough money to donate the fidyah for all 50 years at once, he can clear the fidyah of all 50 years in just one transaction (and have the money returned to him). Remember to use the current cost of wheat when making calculations. The same applies to fasting (one Sadaqa-e-Fitr per fast). (*Dur-e-mukhtaar ma’ rad-dul-muhtaar*, V2, P644)

One can pay off the fidyah for fasts that have been missed by his deceased relatives’ after paying off for the salah in the same manner. This “heelah” can be used by the rich as well as the poor. If the heirs of a deceased do this on behalf of him they will have helped him a great deal. It will remove the burden of farz salah off the deceased person and it will earn heaps of reward for the heirs. A misconception existing amongst some people is that they believe that the fidyah for all of the deceased’s prayers is paid by simply donating a copy of the Holy Qur’an in the Masjid, this is a mistake. (*For details see: Fatawa-e-Razaviya*, V8, P168, Raza Foundation Lahore)

### A RULING CONCERNING THE FIDYAH FOR A DECEASED WOMAN

When calculating the number of prayers that a woman had missed one should exclude her menstrual period for each month. If her exact number of days is unknown, you should

extract 3 days from each month (from the age of 9). However, you must not extract these days from her pregnancy period (as she does not experience her menses, and is therefore, still obliged to perform her salah). If her period of bleeding after childbirth is known, it should be excluded after every childbirth, if it is not known then there will be no exclusion (because there are no number of days for the least period of bleeding after childbirth, as it is possible that the bleeding only lasted a single minute). (*Ma'khooz az Fatawa-e-Razaviya*, V8, P154, Raza Foundation Lahore)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### HEELAH FOR 100 STRIKES

Dear Islamic Brothers! The previous mentioned method of solving the “fidyah problem” is not something that I have myself made up. In fact, the permissibility of using such methods has been proven by the holy Qur’an, Hadith and reliable books of Hanafi jurisprudence. During the time Hazrat-e-Sayyiduna Ayyub عَلَيْهِ السَّلَام was ill, his noble wife رَضِيَ اللَّهُ عَنْهَا was once late in arriving in his blessed presence and so he عَلَيْهِ السَّلَام swore that he would hit her 100 times. When he regained his health, Allah عَزَّوَجَلَّ told him to strike her once with a broom made of splinters. The Holy Qur’an mentions this story:

وَأُخْذَ بِيَدِكَ فَضَعْنَا ضَرْبَ بَيْتٍ وَلَا تَخْنَثُ ط

**Translation Kanzul-Iman:**

*And We said, 'take in your hand a broom of dry grass and strike there with and break not your oath.*

(Part 23, Ruku' 13) (*Fatawa alamgeeri*, V6, P390)

There is a whole chapter on the topic of heelah called “Kitabul Hiyal” in the famous Hanafi book “alamgeeri”. It states, “It is

Makrooh to use a heelah to deprive someone of his right, or make it doubtful for him, or to deceive him, but there is nothing wrong with using a heelah to avoid committing Haraam, or in order to attain something Halaal for oneself. The following verse is proof of the permissibility of such types of heelah:

### HOW DID THE PRACTICE OF PIERCING EARS START?

Here is another piece of evidence for the permissibility of using a heelah; Sayyiduna Abdullah ibn Abbas رَضِيَ اللهُ عَنْهُمَا narrates that once Hazrat-e-Sayyidatuna Sarah and Hazrat-e-Sayyidatuna Hajirah رَضِيَ اللهُ عَنْهُمَا had a dispute, which resulted in Hazrat-e-Sayyidatuna Sarah رَضِيَ اللهُ عَنْهَا swearing that if she had the opportunity she would cut a limb of Hazrat-e-Sayyidatuna Hajirah رَضِيَ اللهُ عَنْهَا. Allah عَزَّوَجَلَّ sent Hazrat-e-Sayyiduna Jibra'eel عَلَيْهِ السَّلَام to Hazrat-e-Sayyiduna Ibraheem عَلَيْهِ السَّلَام to make him reconcile between the two. Hazrat-e-Sayyidatuna Sarah رَضِيَ اللهُ عَنْهَا asked, "مَا حِينَكُ يَبْنِي" (How can I fulfil my oath?) A revelation was sent to Hazrat-e-Sayyiduna Ibrahim عَلَيْهِ السَّلَام to tell Hazrat-e-Sayyidatuna Sarah رَضِيَ اللهُ عَنْهَا to pierce the ear of Hazrat-e-Sayyidatuna Hajirah رَضِيَ اللهُ عَنْهَا. That is how the custom of piercing ears began. (Ghamz 'uyunil basair sharhul ashbahi wannadhair, V3, P295, Idaara-tul-Qur'an)

### COWS MEAT AS A GIFT

The Mother of the Believers, Hazrat-e-Sayyidatuna Aisha Siddiqah رَضِيَ اللهُ عَنْهَا narrates that once a piece of cow meat was presented to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was informed that the meat was donated (Sadaqah) to Hazrat-e-Sayyidatuna Bareerah رَضِيَ اللهُ عَنْهَا, Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "هُوَ لَهَا صَدَقَةٌ وَكُنَا هَدِيَّةً" (meaning for her it is sadaqah, but for us it is a gift). (Sahih Muslim, VI, P345)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



## A VALID HEELAH FOR ZAKAH

This Hadith shows that Hazrat-e-Sayyidatuna Bareerah رَضِيَ اللَّهُ عَنْهَا (who was liable to accept sadaqah) was offered meat of a cow, which was then classed as sadaqah for her but once she transferred it onto the Sarkar-e-Madina صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ it was no longer considered sadaqah, in fact it was then classed as a gift. Therefore, one who is liable to accept zakah can take it and then give it to another person (who is not liable for zakah), or to a Masjid, and when he passes it on, it will no longer remain zakah, in fact it will simply turn into a gift.

The respected scholars رَحِمَهُمُ اللَّهُ تَعَالَى have stated the valid heelah for zakah to be this; zakah money cannot be used to pay for the burial or shrouding expenses of a deceased, and it cannot used to pay for Masjid expenses either, because the paying of zakah requires that it be handed to a faqeer (giving him full ownership over it). However, if one desires to spend zakah money in the mentioned causes he can hand it over to a faqeer, who can then spend it (on burial expenses or a Masjid, etc), and both of them will be rewarded". (*Rad-dul-muhtaar*, V3, P343)

## 100 PEOPLE WILL BE REWARDED EQUALLY

Dear Islamic Brothers! So you see! Zakah money can be used for burial expenses or in a Masjid using a valid heelah because it is considered zakah for the faqeer (but not for the Masjid that he hands it over to), once he has gained possession over it he is free to do whatever he wants with it. Using this heelah, one manages to pay off his zakah, and at the same time the faqeer earns himself heaps of reward by spending his money on the Masjid. There is nothing wrong with explaining this ruling to a faqeer, in fact, if the money is transferred through several people they will all manage to gather heaps of reward for themselves, for example, if you give 12 hundred thousand rupees to a faqeer as zakah, and then he gives it (as a gift) to

another Islamic brother, who then passes it on to a third Islamic brother with the same intention, and so forth, finally ending with the last Islamic brother handing it over to the Masjid committee (or whatever purpose the heelah was used for), *In'shaa-Allah* عَزَّوَجَلَّ each and every one of those Islamic brothers will earn the reward of donating 12 hundred thousand rupees as sadaqah. Hazrat-e-Sayyiduna Abu Huraira رَضِيَ اللهُ عَنْهُ narrates that beloved Rasool of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "If sadaqah is transferred through 100 hands, then each one of them will earn the same reward as the one who (initially) gives it, without a reduction in his reward". (*Tareekh Baghdad*, V7, P135, *Dar-ul-Kutubul Ilmiyyah Beirut*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

#### DEFINITION OF A "FAQEER"

A faqeer is someone who; (a) possesses only a little amount of wealth, but not as much as the nisaab, or (b) possesses wealth equivalent to the amount of nisaab, but it comprises of his basic necessities which include a house, household items, transport, tools for a craftsman, clothes, a servant, and necessary books (for a student), or (c) is in debt, and if he was to deduct the total amount of debt that he owes from his savings he will be left with less than the amount of nisaab (even though he might posses the amount of wealth that adds up to several nisaab). (*Rad-dul-muhtaar*, V3, P333)

#### DEFINITION OF A "MISKEEN"

A miskeen is one who does not even posses the basic necessities of life (food and clothing); begging is permissible for a miskeen. It is Haraam for a faqeer (one who possesses a days food and clothing) to beg unnecessarily, and to give him something, if he does beg, it is also Haraam (and the giver will have sinned). (*Fatawa alamgeeri*, V1, P188)

Dear Islamic Brothers! This tells us that beggars who are capable of earning a living but do not do so, and instead, beg to people unnecessarily, are sinners, and for one to give his zakah and sadaqah to such beggars, despite being aware of their situation, is also a sin (he will also be destroying his zakah and sadaqah by giving it to them).

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### QUESTIONS AND ANSWERS CONCERNING HEELAH FOR ZAKAH

**Question:** How can I use a heelah for my zakah money?

**Answer:** You must give your zakah to a faqeer or his wakeel (agent/representative). Once he has gained possession of it he can use it for anything he pleases (including Masjid expenses). Like this, as well as paying off your zakah, you and the faqeer will also earn reward - *In'shaa-Allah* عَزَّوَجَلَّ.

**Question:** You said "a faqeer or his wakeel", what is a wakeel?

**Answer:** Someone who receives zakah for a faqeer on his behalf (with the faqeer's permission).

**Question:** Can the wakeel spend the zakah on anything he pleases once he gets hold of it?

**Answer:** No he cannot, unless the faqeer gives him permission to do so (or if he asks for permission himself).

**Question:** If a faqeer does give his wakeel permission to spend the zakah wherever he pleases, does that mean that the faqeer then no longer has to take possession of the wealth?

**Answer:** Yes, because the wakeels possession is considered 'possession for the faqeer' (because he was the one who authorised it).

**Question:** Please state what appropriate words one can use when handing over money to be used for religious or social activities.

**Answer:** An example of appropriate words to be used in such a situation (for example giving sadaqah or using a heelah to donate ones zakah to Dawat-e-Islami) is:

“Dawat-e-Islami can spend this money on any permissible and religious task that they feel appropriate”.

**Question:** How should a faqeer take possession of zakah and then authorise his wakeel to give Dawat-e-Islami full authority to spend it on any of its Madani tasks?

**Answer:** The following are appropriate words in this case: “I want you to give whatever zakah you receive on behalf of me to Dawat-e-Islami (or any other individual or group) and tell them that they can spend it on any permissible and virtuous task that they please”.

**Question:** What should one say when he is on the receiving end of someone’s sadaqah?

**Answer:** If you are on the receiving end of someone’s zakah, fitrah or any other sadaqah wajiba, you do not have to make him give you full authority over the money, because the afore mentioned three types of sadaqah require handing over complete ownership to someone “liable”, now when people hand their sadaqaat over to Dawat-e-Islami, they are not actually transferring ownership over to it, they are in actual fact using the movement as a “wakeel”. Dawat-e-Islami actually then uses a valid heelah to spend it on its religious activities (the method and appropriate words to be used for this have already been mentioned). Any sadaqah that is not Wajib, is nafl. Appropriate words to be used when taking nafl sadaqah (including animal skins at the time of Eid-ul- Azha) are: “give

Dawat-e-Islami permission to spend your sadaqah (or the money received for selling the animal skin) on any permissible and virtuous task that they please”, the donor should then grant permission (simply saying “yes” is enough). If permission is not sought in the afore mentioned manner then the money can only be spent on well known activities of the movement, and not other (uncommon) activities (even if they are of a religious nature), otherwise one would have to compensate for it (he must repay it from his own personal money). It will be convenient (and safe) to have the aforementioned statement printed on all receipts and be clearly visible for the donor to read himself or for the recipient to read out to him.

**Question:** How will I compensate for the money?

**Answer:** By paying back the donor from your personal money, or by spending it with his permission.

**Question:** This is almost impossible to do when I’ve collected a huge amount of money from numerous people that I cannot even trace. Is there an easier way of getting around this problem?

**Answer:** In this case, the exact amount of money should be spent on the cause that it was initially donated for by the donor. For example, if you were given money to spend on a Masjid, but you spent it on your Madrasa, you must pay the equivalent amount on the Masjid from your own personal money.

**Question:** If someone donated money for a Madrasa, can it be used for other Dawat-e-Islami activities?

**Answer:** No. There will be compensation if it is because sadaqah must be used according to the cause of donation. In fact, if there is money left over (after using it) it must be returned to the donor, or spent **with his permission**.

**Question:** How must I repent if I have used zakah or sadaqah money where it should not have been used without the means of heelah?

**Answer:** Ignorance is not an excuse. You must ask yourself why you did not learn the necessary rulings! If someone has spent this money wrongly without the means off a heelah, he must not only repent, in fact he must also compensate for the money he has misused. For example, if someone gives his zakah to Dawat-e-Islami, and the brother responsible, spends it on the construction of a Masjid, or for paying a teacher in the Madrasa or on any other such virtuous task, without the means of a heelah, then he must compensate for it all (as mentioned), even if the sum is in millions, merely repenting is not sufficient.

**Question:** What can one do if he has wrongly spent hundreds of thousands of rupees of zakah money without the means of a heelah, but does not own enough to compensate for it?

**Answer:** If he himself is a faqeer, he can be given the amount that he must compensate for (by someone else) as zakah (because he himself is liable to accept it), and then he can compensate for the money that he misused using this zakah (that he now personally owns).

**Question:** What can a Sayyid do if he makes this mistake (because Sayyids cannot be used for a zakah heelah)?

**Answer:** If a Sayyid misuses someone's zakah, let's say one hundred thousand rupees, this is the way he can get around it: a faqeer should be given someone's zakah (equivalent to one hundred thousand rupees), who should then give it as an offering (not as sadaqah) to the Sayyid, and then the Sayyid can use it to compensate for the money that he misused, as well as repent for his sin.

**Question:** Dawat-e-Islami is a huge organisation and not everyone is aware of the rulings that you have stated, so how can we solve such a big problem?

**Answer:** Someone who is obliged to pay zakah is also obliged to learn the necessary rulings that are involved (it is **fardh** to do so), and so are the recipients of such donations (whether they are individuals or organisations).

All those in charge of such responsibilities must make sure that they do not allow anyone to accept donations (and animal skin) until they have been given the necessary education/training.

**Question:** When using a heelah, can I tell the faqeer to give me the money back and that he can't keep it?

**Answer:** One should avoid saying such words to the faqeer; anyhow, saying them will not affect the zakah or the heelah in any way because saying such conditional sentences when offering ones sadaqah, zakah or other offerings holds no significance. AlaHazrat Moulana Shah Ahmad Raza Khan رحمۃ اللہ علیہ narrates with reference to Fatawa-e-Shaami (*Kitabuz zakah, baab-ul-masraf, V3, P293, Multan*), "Hibah (gift) and sadaqah (charity) are not invalidated by invalid conditions". (*Fatawa-e-Razaviya, V10, P108, Raza Foundation Markaz-ul-Auliya Lahore*)

**Question:** If I give my zakah to a faqeer with the intention of using him as a heelah, but he does not return the money, can I force him to give it in order to use it for virtuous activities?

**Answer:** No you cannot, because the money now belongs to him. (*ibid*)

**Question:** How can I use a faqeer for a heelah then (if I cannot trust him)? What if I give him thousands of rupees and he does not return them?

**Answer:** Ala-Hazrat رحمه الله عليه says, "Here is an example of how this can be done; if you wish to give 20 rupees out of your zakah money to a Sayyid or Masjid then what you can do show a faqeer (sane, having reached puberty, liable for zakah) a hat or some clothing and offer him to buy it from you for 20 rupees, explaining that you will give him the money yourself, this will convince him to take your money and then buy the cloth from you, knowing that in the end he will be gaining possession of the clothing for free. You should then hand over 20 rupees (intending to pay your zakah) and then sell the cloth to him in exchange for the same money. The faqeer will not argue because he was not expecting to keep the money in the first place (it was the clothing he would have been expecting to gain possession of), but even if he does, then you are allowed to snatch it off him because he is considered to be in debt (with you being the lender), and it is permissible for a lender to take what is owed to him without the debtors permission. Therefore he can take the money and hand it over to the Sayyid or Masjid, and consequently both objectives are fulfilled." (*Fatawa-e-Razaviya*, V10, P108, Raza Foundation Markaz-ul-Auliya Lahore)

**Question:** Can you please explain this ruling in an easier way.

**Answer:** Here is a humble attempt (with the blessings of Imam Ahmad Raza رحمه الله عليه): lets say that you want to use Zaid (who is liable for zakah) for a heelah of one hundred thousand rupees of zakah money but you fear that he will keep the money. What you can do is sell, lets say a pen, to him for one hundred thousand rupees that you let him pay for later (so he has not paid you for the pen but now he owes you 1 hundred thousand rupees). Now you can give him your zakah of 1 hundred thousand rupees and then ask him to give you the hundred thousand rupees that he owes you (for the pen). If he does not repay it, you are allowed to snatch it off him.



**Question:** If I cannot find a faqeer to use for a heelah, is there any way I can turn someone who isn't a faqeer into one?

**Answer:** Yes, this can very easily be done. For instance, if Zaid has 50,000 rupees excluding his basic necessities then his wealth has reached the legal "nisaab" (and he therefore cannot take zakah). Now what you can do is burden him with such a large debt which will turn him into a faqeer, for example, sell him a bottle of perfume for 1 hundred thousand rupees. Once he has gained possession of the bottle he will become a faqeer because even if he spent all his money to pay off the debt, he will still have to pay 50,000 rupees. You can now give him your zakah. He can then pay off his debt and use the remaining money to be spent on any religious task as well, or, he can give the entire amount to be spent on a Masjid, and then, if you want, you can relieve him (forgive him) of his debt. In fact, you can relieve him of his debt as soon as you gain possession of his zakah money.

Remember, if the debt is paid, or the lender relieves the debtor of his debt then Zaid will remain with enough money that reaches the limit of the nisaab (even though he may have returned the zakah money through the heelah process) because after paying his debt or being relieved of it he will still be in possession of 50,000 rupees apart from his basic necessities.

If you want to use him for a heelah a few more times then you can leave him in a state of debt, or repeatedly convert him into that state.

**Question:** Can we use cheques in the heelah process?

**Answer:** No. Zakah cannot be paid using cheques.

**Question:** It is extremely difficult to withdraw large sums of money from the bank to give to a faqeer for the heelah process

and then return the money to the bank once it is complete, please tell me of an easier method.

**Answer:** A faqeer should open a bank account and then you should transfer your zakah money into his account (with his knowledge). Once the sum has been transferred the zakah is considered paid, so now he can spend it on any virtuous task that he pleases (details of this have already been explained).

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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# LAWS OF SALAH

METHOD OF FUNERAL SALAH

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## METHOD OF FUNERAL SALAH Hanafi

*Even though Satan may try hard to stop you from reading this booklet, you should read it from beginning to end and In'shaa-Allah you will see the benefits for yourself.*

### EXCELLENCE OF DUROOD SHAREEF

**T**he beloved Rasool of Allah ﷺ has said that the one who recites Durood once, Allah عزوجل commands one carat of compensation to be written down for him in his book of deeds and one carat is equivalent to Mount Uhad."

*(Musannaf abdur raz'zaaq, VI, P51, Hadith No. 153)*

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### THE BLESSINGS OF PARTICIPATING IN THE FUNERAL SALAH OF A SAINT

One person participated in the funeral salah of Hazrat-e-Sayyiduna Sirri Saqti رحمه الله عليه and after attending the funeral he saw Hazrat-e-Sayyiduna Sirri Saqti رحمه الله عليه in his dream the following night. This person asked the saint "How did Allah عزوجل deal with you?" The saint رحمه الله عليه replied, "Allah عزوجل has not only forgiven me but has also forgiven all the people who participated in my funeral salah." This person then said that I had also come and offered your funeral salah. The saint then took out a list but that persons name was not written on that list but when the saint looked at the names in detail, he saw that the name of that person was written in the margin. *(Sharh-us-sadoor, P279)*

## THE FORGIVENESS OF THOSE WHO ARE RESPECTFUL

After the death of Hazrat-e-Sayyiduna Bishr Haafi رَحْمَةُ اللهِ عَلَيْهِ, Qasim bin Munabbih رَحْمَةُ اللهِ عَلَيْهِ saw him in his dream and asked, "How did Allah عَزَّوَجَلَّ deal with you?" He replied, "Allah عَزَّوَجَلَّ forgave me and told me 'Oh Bishr! I have forgiven you and I have forgiven all of those people who attended your funeral salah.' I then requested, 'Oh Lord عَزَّوَجَلَّ, forgive those people who love me.' Allah عَزَّوَجَلَّ said, 'Whoever until the Day of Judgement loves and respects you, I have forgiven them!'" (Sharh-us-sadoor, P275)

Dear Islamic brothers! The remembrance of the friends of Allah عَزَّوَجَلَّ is a reason for the descending of mercy and compassion. Our contact with them is of great privilege and honour, their companionship is great blessing in this world and the next, to visit the blessed shrines and mausoleums of these blessed saints removes the disease of sin and error away from our minds and hearts, to respect and love them is a way of us being forgiven in the hereafter. *Alhamdu-Lillah* عَزَّوَجَلَّ! We also love and highly honour the great saints and highly honour Hazrat-e-Sayyiduna Bishr Haafi رَحْمَةُ اللهِ عَلَيْهِ who is a true saint of Allah عَزَّوَجَلَّ. Oh Allah عَزَّوَجَلَّ! Forgive us for his sake!

## SHROUD THIEF

Once a shroud thief attended the funeral salah of a woman and went with the funeral procession to the graveyard and remembered the location of the grave. When night came, he started to dig the grave so that he could steal the shroud. Suddenly, the deceased woman started speaking! She said "Subhan-Allah عَزَّوَجَلَّ! A person worthy of forgiveness is stealing the shroud of a forgiven woman! Listen, Allah عَزَّوَجَلَّ has forgiven me and has also forgiven all those people who had read my funeral salah and you were also among them." After hearing these words from the woman, he quickly covered the grave and sincerely repented. (Sharh-us-sadoor, P201)

## THE FORGIVENESS OF THE FUNERAL SALAH PARTICIPANTS

Dear Islamic brothers! Did you see how auspicious and honourable it is to attend the funeral salah of the pious? Whenever you get the opportunity, you should always try your best to attend their funeral salah because it is possible that we may be forgiven by attending the funeral salah of a pious person. Look at the great mercy of Allah ﷻ that when he forgives any deceased person, He ﷻ also forgives those people who had attended the funeral salah. It is narrated by Hazrat-e-Abdullah bin Abbas رضي الله عنه that the Holy Prophet ﷺ said, “The very first reward that the true believer will receive after his death is that all those who had participated in his funeral salah shall be forgiven.” (*Shu’oo-bul-imaan*, V7, P7, *Hadith No.* 258)

## THE FIRST GIFT IN THE GRAVE

It is the beautiful saying of Sarkar-e-Madina ﷺ that the very first gift a true believer will receive when entering the grave is that all of those people who had participated in his funeral salah are forgiven. (*Kanzul-Ummal*, VI5, P595)

## THE FUNERAL OF A HEAVENLY PERSON

The Holy Prophet ﷺ said, “when a Heavenly person passes away, Allah ﷻ says that those people will not be punished who had carried him and those who walked behind him and those who had offered his funeral salah.” (*Al firdous bima-soo-rul-khitaab*, VI, P282)

## THE REWARD OF ACCOMPANYING THE DECEASED

Hazrat-e-Sayyiduna Da’wood عَلَيْهِ السَّلَام asked Allah ﷻ, “Oh Allah ﷻ! Whoever accompanies the dead body for your pleasure, what is his reward?” Allah ﷻ said, “The day that person dies,

the angels will participate in his funeral procession and I will forgive him." (*Sharh-us-sadoor*, P101)

### REWARD EQUAL TO MOUNT UHUD

Hazrat-e-Sayyiduna Abu Huraira رَضِيَ اللهُ عَنْهُ says that Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever (with the intention of good deeds) leaves his house to participate in the funeral, offers funeral salah and remains with the deceased until its burial, for him is the reward of two carats and every carat is equal to Mount Uhud. Whoever had only offered the funeral salah and returned for him is the virtue of one carat." (*Sahih Muslim*, VI, P307)

### THE FUNERAL SALAH IS GIVING A LESSON

It is the blessed saying of Hazrat-e-Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ عَنْهُ that Tajdar-e-Risalt, Shahanshah-e-Nubuwwat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, "Visit the graves so that you remember the Hereafter and bathe the deceased because to touch a dead body is a valuable lesson and read the funeral salah so that it makes you sad because a sad person is under the Mercy of Allah عَزَّوَجَلَّ and he does good deeds." (*Al mustadrak-lil-haatim*, VI, P11, Hadith No. 71435)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### THE EXCELLENCE OF BATHING THE DECEASED

It is narrated by Hazrat-e-Sayyiduna Ali رَضِيَ اللهُ عَنْهُ that The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever bathes, shrouds, fragrances and perfumes, carries and offers the funeral salah of a deceased person and hides anything which he sees unpleasant, becomes cleansed of sins like the day he was born from his mothers womb." (*Sunan-e-ibn-e-majah*, V2, P201, Hadith No. 1462)

## WHAT HE RECITED WHEN HE SAW THE DEAD BODY

After the death of Hazrat-e-Sayyiduna Malik bin Anas رَضِيَ اللهُ عَنْهُ, someone saw him in a dream and asked, "How did Allah عَزَّوَجَلَّ deal with you?" He replied, "I was forgiven because of a few words which Hazrat-e-Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ used to read when ever he would see a dead body: *سُبْحَنَ الْحَيِّ الَّذِي لَا يَمُوتُ* (Pure is Allah (from all deficiencies) who is alive and will never die). Hence, whenever I would see a dead body, I would recite these words and because of these words, Allah عَزَّوَجَلَّ forgave me." (*Mulakh'hasan Ihya-ul-Uloom, V5, P266*)

## THE FUNERAL SALAH IS FARZ-E-KIFAYA

The Funeral salah is Farz-e-Kifaya, meaning that even if one person offered it, everyone would be relieved of the responsibility and if no one reads it then those who are aware of it will have committed a sin. (*Fatawa tataari khaania, V2, P153*) Jama'at is not a condition for this salah therefore if one person reads it, the Farz will be fulfilled. (*Fatawa Alamgiri, VI, P162*) To reject the salah as Farz is Kufr. (*Fatawa tataari khaania, V2, P154*)

## THERE ARE 2 ESSENTIAL ACTS AND 3 SUNNAH OF THE FUNERAL PRAYER

### THE 2 ESSENTIAL (RUKN) ACTS ARE:

1. To recite *اللهُ أَكْبَرُ* four times.
2. Qiyaam.

### THE 3 SUNNAH-E-MU'AKKADAH ARE:

1. Sana
2. Durood Shareef.



3. Supplication for the deceased. (*Dur-e-muhtaar ma' rad-dul-muhtaar*, V3, P124)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

METHOD OF FUNERAL SALAH (HANAFI)

The people reading the funeral salah should first make the intention in the following way: 'I make the intention to pray funeral salah for Allah ﷻ, Dua for this dead person, behind this Imam.' (*Fatawa tataari khaania*, V2, P153) After making the intention, the Imam and the followers should lift their hands up to the ears and whilst saying **اللَّهُ أَكْبَرُ**, fold them below the navel and read Sana'. After 'وَتَعَالَى جَدُّكَ' read 'وَجَلَّ ثَنَاءُكَ وَكَرَامَةُ عَبْدِكَ'. Without raising the hands, say **اللَّهُ أَكْبَرُ** and recite Durood-e-Ibrahim. Without raising the hands again, say **اللَّهُ أَكْبَرُ** and recite the Dua (the Imam should say the Takbeer loudly and the followers should say it quietly to themselves. The rest of the salah should be done in a low voice by the Imam and the followers). After the Dua, without raising the hands, say **اللَّهُ أَكْبَرُ**, release the hands and give Salaam on both sides. (*Haashia-tut-tahtavi*, P584)

DUA (SUPPLICATION) FOR A MATURE MALE AND FEMALE

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَادِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ  
مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

Oh Allah ﷻ! Grant forgiveness to our living and to our dead, and to those who are present and to those who are absent, and to our young and our old folk, and to our males and females. Oh Allah ﷻ! Whomsoever you grant to live, from among us, help him to live in Islam, and whomsoever of us you cause to die, help him to die in faith.

## DUA FOR A MALE CHILD

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُسْتَفْعًا ط

Oh Allah عَزَّوَجَلَّ! Make him our fore-runner, and make him for us a reward and a treasure, and make him for us a pleader, and accept his pleading.

## DUA FOR A FEMALE CHILD

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُسْتَفْعَةً ط

Oh Allah عَزَّوَجَلَّ! Make her our fore-runner, and make her for us a reward and a treasure, and make her for us a pleader, and accept her pleading.

(Mishkaa-tul-masaabih, P146, fatawa alamgeeri, VI, P164)

## TO READ FUNERAL SALAH WHILST STANDING ON SHOES

Some people read funeral salah with their shoes on or whilst standing on their shoes. If shoes are worn, it is necessary for both the shoes and the ground beneath the shoes to be pure from all kinds of impurities. If the salah is read whilst standing on shoes, it is necessary for the shoes to be pure. (Haashia-tut-tahtaavi, P582) As a precaution, it is better to stand on the ground rather than shoes. If you want, you could place a handkerchief under your feet.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## FUNERAL SALAH IN THE ABSENCE OF THE BODY

It is important for the body to be in front. Funeral salah of the absent deceased cannot be done. (Dur-e-mukhtaar ma' rad-dul-mukhtaar, V3, P123) It is desirable for the Imam to stand in front of the chest of the deceased. (Maraqil-falah ma' haashia-tut-tahtaavi, P583)

## METHOD FOR OFFERING MORE THAN ONE FUNERAL SALAH

Many funerals can be offered at the same time. There are different options of placing the bodies. Bodies can be placed in such a way that the chests of all the bodies are in front of the Imam or in a line meaning that the feet of the first body will be by head of the second body and the feet of the second body will be by the head of the third body etc. (*Bahar-e-Shariat, Part 4, P157*)

## HOW MANY ROWS SHOULD THERE BE IN FUNERAL SALAH?

It is better that there are three rows in the funeral salah as it is mentioned in Hadith, "Whoever's funeral salah consisted of three rows, he shall be forgiven." (*Jamia tirmizi, VI, P22*) If there are only 7 people, one should become an Imam, three should stand in the first row, two in the second row and one in the third row. (*Ghunya-tul-mustamli, P541*) In the funeral salah, the final row is greater than all of the rows. (*Dur-e-mukhtaar ma' rad-dul-muhtaar, V3, P131*)

## WHAT IF ONE DID NOT GAIN THE FULL FUNERAL SALAH?

The Masbooq (the person who has missed some of the Takbeer) will say his remaining Takbeer after the Imam has said Salaam on either side and if he feels that if he reads the Dua, and even before finishing it, the people will raise the body up to the shoulders, it is better to just say the Takbeer and leave the Dua out. (*Ghunya-tul-mustamli, P537*) If a person had come after the fourth Takbeer, he should join the congregation before the Imam says Salaam and after the Imam says Salaam, he should say his remaining three Takbeer and then say Salaam. (*Dur-e-mukhtaar ma' rad-dul-muhtaar, V3, P136*)

## FUNERAL OF AN INSANE OR SOMEONE WHO COMMITTED SUICIDE

Whoever is insane from birth or became insane before reaching the age of puberty and died in the state of insanity, the Dua for

a child should be recited. (*Makhooz az haashia-tut-tahtaavi*, P587) The funeral salah of the one who committed suicide will be offered. (*Dur-e-mukhtaar*, V3, P108)

#### LAWS AND RULINGS PERTAINING TO A DECEASED CHILD

If a Muslims child was born alive meaning that he was alive whilst the majority of his body was out during (labour) but then died, he will be bathed, shrouded and his funeral salah will be offered otherwise he will be washed, wrapped inside a cloth and buried. According to the Sunnah way, there is no bathing and his funeral salah will not be offered. The 'majority' from the head point is from the head down towards the chest. Therefore, if the child's head had exited and was crying but died before coming out up to the chest, his funeral salah will not be offered. From the feet, the measurement of 'majority' is up to the waist. If the child was born alive, dead or even if there was a miscarriage, he should be given a name as he will be raised on the Day of Judgement. (*Dur-e-mukhtaar*, *rad-dul-muhtaar*, V3, P152)

#### VIRTUES AND EXCELLENCES OF CARRYING THE DECEASED

It is stated in Hadith that whoever carries (gives shoulder) the deceased and walks 40 steps, 40 of his major sins will be forgiven. (*Al'tabraani fil'ausat*, V4, P260, *Hadith No. 5920*) If he gives shoulder to all four corners, Allah عزوجل will forgive him forever. (*Al joohar-tun-nayyira*, V1, P139)

#### METHOD OF CARRYING THE DECEASED

It is an act of worship to give shoulder to the deceased. (*Tataari khaania*, V2, P150) It is Sunnah to give shoulder to all four corners one after the other and walk 10 steps each time. The complete Sunnah is to first give shoulder to the right side of the body

near the head and then the right side near the foot, then the left side near the head and then the left side near the left foot and to walk 10 steps each time will make a total of 40 steps. (*Muraqilfulah ma' haashia-tut-tahtaavi, P604*) Some people announce in the funeral procession to walk two steps. They should instead announce, "Give shoulder to all four sides and walk 10 steps each time"

#### METHOD OF CARRYING THE BODY OF A CHILD

There is no problem if one person carries the body of a young child in his arms and the rest of the people can hold the child in their arms in turns. (*Bahrur'raik, V2, P335*) It is impermissible for the women to walk along in the funeral procession (whether it is the funeral of young or old). (*Dur-e-mukhtaar ma' rad-dul-muhtaar, V3, P162*)

#### RULINGS PERTAINING TO RETURNING BACK FROM THE FUNERAL

Whoever is with the funeral should not return home without reading the funeral salah and after the salah, he can get permission from the guardians of the deceased and return home. There is no need to ask permission after the burial. (*Alamgiri, VI, P165*)

#### CAN A HUSBAND CARRY THE BODY OF HIS WIFE?

The husband can carry, lower in the grave and can also see the face of his deceased wife. He is however prohibited from bathing his wife and directly (skin to skin) touching her body. (*Dur-e-mukhtaar ma' rad-dul-muhtaar, V3, P105*) A woman can bath her husband. (*Dur-e-mukhtaar ma' rad-dul-muhtaar, V3, P107*)

#### FUNERAL OF A DISBELIEVER

To take part in the funeral salah or funeral procession of a murtad (someone who turned away from Islam) or disbeliever

with the thought that it is permissible and rewarding is Kufr. Ala-Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says that if a person goes with this belief that a murtads or disbelievers funeral salah is worthy of participating in, he will himself become a Kafir. However, if this is not his belief then it is strictly Haraam. It is mentioned in Hadith that if the funeral procession of a disbeliever comes ahead, you should walk whilst staying away from it because Satan walks in front of him joyfully with a flame of fire in his hand and says I have received my success for the effort on one person. (*Malfuzaat, Part 4, P359*)

### THE MARRIAGE HAS BROKEN!

To attend the funeral salah of a disbeliever or murtad because of worldly reasons is strictly forbidden (Haraam-e-Qat'i) and the person who attends the funeral of a disbeliever with the thought that it is rewarding and to think that the deceased disbeliever is worthy of prayer or forgiveness, he himself will no longer remain a Muslim therefore his marriage has broken and he should renew his faith and his marriage. (*Mulakh'has az Fatawa-e-Razaviya, V9, P173*)

Allah عَزَّوَجَلَّ says inside the Qur'an,

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَمَا تَوْأَاهُمُ نَسِيتُمْ ۝

**Translation Kanzul-Iman:**

*And pray you never over any of their dead, and not stand over his grave. No doubt, they rejected Allah and His Messenger and died while they were disobedient. (Surah Tauba, Ayat 84)*

Hazrat-e-Allama Sayyid Naeem-ud-deen Muraad Abadi رَحْمَةُ اللهِ عَلَيْهِ says in the commentary of this verse, "It is evident from this

verse that the funeral salah of a disbeliever is not permissible at all and it is forbidden to stand besides the grave of a disbeliever or to visit it." (Khazain-ul-irfaan, P321)

### DO NOT ENQUIRE ABOUT THE DISBELIEVERS

It is narrated by Hazrat-e-Sayyiduna Jabir bin Abdullah عَلَيْهِ السَّلَامُ that Sarkar-e-Madina صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "If they fall ill don't go to see them, if they die don't go to their funerals." (Sunan ibn'e majah, Hadith 92, VI, P70)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### MAKE THE FOLLOWING ANNOUNCEMENT BEFORE THE FUNERAL OF AN ADULT

The friends and relatives of the deceased are requested to pay attention. If the deceased in his life had ever hurt you or violated your right, then please forgive him, *In'shaa-Allah* عَزَّوَجَلَّ this will benefit the deceased, and you will also be rewarded. If there is anything the deceased owed you or if you owe anything to the deceased then please contact the deceased's inheritors. Please listen carefully to the intention and the method of the funeral salah. 'I make the intention to pray funeral salah for Allah عَزَّوَجَلَّ, Dua for this dead person, behind this Imaam.' If you do not remember these particular words then there is no harm, so long as this intention is firm inside the heart that 'I am offering funeral salah for this deceased person'. When the Imaam says اللَّهُ أَكْبَرُ raise both your hands up to the ears, say اللَّهُ أَكْبَرُ then fold them below the navel and read sana'. When the Imaam says اللَّهُ أَكْبَرُ the second time, without raising your hands, say اللَّهُ أَكْبَرُ and read Durood-e-Ibraheem. When the Imaam says اللَّهُ أَكْبَرُ the third time, without raising your hands, say اللَّهُ أَكْبَرُ and read the Funeral Dua for a mature deceased (or if it is the funeral of a male or female child then announce to read the Dua for

the deceased child). When the Imaam says اللهُ أَكْبَرُ the forth and (final) time, say اللهُ أَكْبَرُ and let go of both your hands and give Salaam on both sides.

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



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# LAWS OF SALAH

## BLESSINGS OF FRIDAY

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الْحَمْدُ لِلَّهِ رَبِّ الْمَلَائِكَةِ وَالْمَلَكُوتِ وَالسَّمَاوَاتِ وَالدُّنْيَا عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## BLESSINGS OF FRIDAY

### JUMU'AH

*No matter how lazy Satan makes you feel you must read the whole of this booklet thoroughly and enlighten your faith.*

#### EXCELLENCE OF RECITING DUROOD SHAREEF ON A FRIDAY

**K**nowers of the Unknown, Comfortor of the Hearts, Guide for Allah's Creation, Merciful Prophet ﷺ said, "If anyone recites Durood upon me 200 times on a Friday, 200 years worth of his sins will be forgiven." (Kanzul Ummal, VI, P256, Hadith 2238, Dar-ul-Kutubul Ilmiyya Beirut)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic Brothers! We are very fortunate that Allah عزَّوجلَّ has, for the sake of His Beloved Rasool ﷺ, granted us the auspicious day of Friday (Jumu'ah). Unfortunately, we treat this blessed day as any other and spend it in negligence.

Friday is a day of Eid, Friday is the chief of days, the fire of Hell is not kindled on Fridays, the gates of Hell are kept closed every Friday night, Friday will appear like a bride on the day of resurrection, a person dying on Friday obtains the rank of martyrdom and is protected from the punishment of the grave.

The renowned Mufasssir, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رحمه الله عليه says, "A Hajj performed on a Friday earns the reward of 70 Hajj, a good act carried out on a Friday earns 70

times more (than ordinary days).” (*Mulakhkhasan mir’aat*, V2, P323/325)  
The punishment for a sin committed on a Friday is also 70 times more. (*ibid*, P236)

What can one say regarding the virtues of Friday? Allah عَزَّوَجَلَّ has revealed a complete chapter named after this blessed day, this chapter is in the 28<sup>th</sup> section of the Holy Qur’an, and is called Sura Jumu’ah. Allah عَزَّوَجَلَّ says in the 9<sup>th</sup> verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ  
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝

**Translation Kanzul Imaan:**

*Oh People who believe! When the call for prayer is given on (Friday) the day of congregation, rush towards the remembrance of Allah and stop buying and selling; this is better for you if you understand.*

WHEN DID OUR PROPHET ﷺ PERFORM HIS FIRST FRIDAY  
SALAH?

Hazrat-e-Allama Maulana Sayyid Muhammad Naeem-ud-deen Muradabadi رَحِمَهُ اللهُ عَلَيْهِ says, “When Makki Madani Mustafa ﷺ migrated towards Madina, he stopped at Quba at the time of “chaasht” on Monday the 12<sup>th</sup> of Rabi-ul-Awwal. He remained there for four days (Monday, Tuesday, Wednesday and Thursday) during which he laid the foundation for a Masjid. On Friday he proceeded towards Madina. By the time they reached the area of the Bani Saalim Ibn ‘Auf it was time to perform the Friday salah so that is where the Holy Prophet ﷺ performed the (first) Friday salah and delivered a sermon.” (*Khazain-ul-Irfaan*, P667, Lahore)

*Alhamdu-Lillah عَزَّوَجَلَّ!* The glorious Masjid-e-Jumu’ah can still be found there at this very moment in time where visitors

go to earn blessings and perform nafl salah. *Alhamdu-Lillah* عَزَّوَجَلَّ this sinner has also been blessed with the privilege of visiting this blessed Masjid several times.

### MEANING OF THE WORD JUMU'AH

The renowned Mufasssir, Hakeem-ul-Ummat Hazrat-e-Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes, "This day (Friday) is called Jumu'ah because this is the day that the whole of creation was gathered (mujtama') together, and the clay of Hazrat-e-Sayyiduna Adam عَلَيْهِ السَّلَام was collected (jam'), and because people gather (jam') and perform the Friday salah on this day. Before the advent of Islam, the Arabs called this day 'Aroobah.

(*Mir'aat*, V2, P317)

### WHAT IS THE TOTAL NUMBER OF FRIDAY SALAH THAT OUR PROPHET صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ PERFORMED?

The Rasool of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed approximately 500 Friday salah. This is because the Friday salah began after the migration, after which he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stayed upon the face of this earth for a period of ten years (therefore the number of Fridays throughout a period of ten years is approximately 500).

(*Mir'aat*, V2 P346)

### SEALED HEART

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ warned, "If anyone misses three Friday salah due to negligence, Allah عَزَّوَجَلَّ will seal his heart." (*Al mustadrak*, VI, P589, Hadith 1120, Dar-ul-Ma'rifah Beirut)

Performing Friday salah is *Farz-e-'Ain* and its obligation is more stressed than that of Sala-tuz-Zuhr and to deny its obligation is kufr (disbelief). (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V3, P3)

## THE EXCELLENCE OF WEARING AN IMAAMA (TURBAN) ON FRIDAY

The Holy Prophet ﷺ has said, “Indeed, Allah عزوجل and His Angels send Durood upon those who wear an Imaama on Friday.” (*Majma uz'zawaid*, V2, P394, *Hadith 3075*, *Dar-ul-Fikr Beirut*)

## CURE ENTERS

Hazrat-e-Sayyiduna Humaid Bin Abdur Rahman رضي الله عنهما narrates on the authority of his father, “If anyone trims his nails on a Friday, Allah عزوجل will remove disease from him and insert cure.” (*Musannaf ibn Abi Shaibah*, V2, P65, *Dar-ul-Fikr Beirut*)

## PROTECTED FROM CALAMITIES FOR TEN DAYS

Sadrush Shariah Hazrat-e-Maulana Muhammad Amjad Ali Aazami رحمه الله عليه says, “A Hadith mentions that if one trims his nails on a Friday, Allah عزوجل protects him from calamities until the following Friday plus three extra days: - ten days in total. (*Tazkira-tul-mauzoo'aat li ibnil qaisrani*, *Hadith 765*, *assalfiyyah Beirut*)

Another narration mentions that if one trims his nails on a Friday, mercy will arrive and sins will depart. (*Tanzeehush-sharia-til-marfoo'ah*, V2, P269, *Dar-ul-Kutubul Ilmiyyah Beirut – Bahar-e-Shariat, Part 16*, P195, *Madina-tul-Murshid Bareilly Shareef*)

It is preferable to have ones hair cut and nails trimmed after the completion of Friday salah. (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V9, P581, *Multan*)

## A REASON FOR DECREASE IN ONES PROVISION

Sadrush Shariah Hazrat-e-Maulana Muhammad Amjad Ali Aazami رحمه الله عليه says, “It is desirable to trim ones nails on Friday but if they are very long one should not wait for Friday because letting his nails grow long is a cause for a decrease in his

provisions.” (*Bahar-e-Shariat, Part 4, P195, Madina-tul-Murshid Bareilly Shareef*)

### ANGELS WRITE THE NAMES OF THE FORTUNATE

Intercessor on the day of Judgement, Knower of the Unknown, Merciful Prophet ﷺ said, “On the day of Friday, angels are appointed to every door of the Masjid and they make a record of everyone that comes. The one coming early is like the one who donates a camel in the path of Allah عزوجل. The one coming after is like the one who donates a cow, and he who comes after him is like the one who donates a sheep, and then it is as if a hen, and then an egg have been donated in the path of Allah عزوجل. When the Imam takes his seat (in order to deliver the sermon), the angels gather their records and come to listen to the sermon.” (*Sahih Bukhari, VI, P127*)

The renowned Mufassir, Hakeem-ul-Ummat Hazrat-e-Mufti Ahmad Yar Khan Naeemi رحمه الله عليه says, “Some Scholars have said that the angels stand there from dawn, some say when the rays of sunlight become visible, but the truth is that it is when the sun begins to decline because this is when Friday begins. This also tells us that the angels know the names of everyone that arrives. Remember, if 100 people enter the Masjid first at the same time then they will all be classed as the “first”. (*Mir'aat, V2, P345*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### THE ENTHUSIASM OF THE MUSLIMS IN THE FIRST CENTURY REGARDING FRIDAY

Hujja-tul-Islam Hazrat-e-Sayyiduna Imam Muhammad Ghazali رحمه الله عليه says, “During the first century, the streets would be crowded with people at the time of sehri and after Sala-tul-

Fajr. They would have lights in their hands and would be walking towards the central Masjid for the Friday salah. It would seem as if it was the day of Eid, but then it came to an end. They say that the very first innovation to have crept into Islam is abandoning rushing towards the central Masjid. Unfortunately, Muslims do not take warning from the Jews who head for their temples early in the morning on Saturdays and Sundays and shopkeepers and traders head towards the marketplace early in the morning in their wish to earn wealth. Why don't the seekers of the after life compete with them?"

*(Ihya-ul-Uloom, VI, P246 Dar-us-Saadir Beirut)*

### HAJJ (PILGRIMAGE) OF THE POOR

Hazrat-e- Sayyiduna Abdullah bin Abbas رَضِيَ اللهُ عَنْهُمَا narrates that the Tajdar-e-Risalat, Shahanshah-e-Nubuwat, Mahboob-e-RabbulIzat عَزَّوَجَلَّ وَصَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said,

الْجُمُعَةُ حَجُّ الْمَسَاكِينِ وَفِي رِوَايَةٍ حَجُّ الْفُقَرَاءِ

Meaning that Friday salah is the Hajj of the poor (*Kanzul Ummal, V7, P290, Hadith 21027-21028, Dar-ul-Kutubul Ilmiyyah Beirut*)

### RUSHING TOWARDS FRIDAY SALAH IS Hajj

Nabi-e-Rahamat, Shafi-e-Ummat, Shahanshah-e-Nubuwat صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "There is one Hajj and one Umra for you in every Friday. Rushing for Friday salah is Hajj and waiting for Asr salah after Friday salah is Umra." (*As sunna-nul-kubra lil Baihaqi, Hadith 5980, V3, P342, Dar-ul-kutubul Ilmiyyah Beirut*)

### THE REWARD OF Hajj AND UMRA

Hujja-tul-Islam Hazrat-e-Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ says, "One should remain in the Masjid (after Friday salah) until *Sala-tul-Asr*. Remaining there until *Sala-tul-*

*Maghrib* is even better. They say that if one was to remain in the Jami' (central) Masjid (after Friday salah) and perform his Sala-tul-Asr there, he will earn the reward for performing Hajj and if one was to remain there until Sala-tul-Maghrib (and perform it), he will earn the reward of performing Hajj and Umra." (*Ihya-ul-Uloom*, VI, P249 *Dar-us-Saadir Beirut*) A Jami' Masjid is one where Friday salah is offered.

### THE KING OF DAYS

Authority and Master of Both Worlds, Beloved Rasool of Allah, Mercy for the Universe, Pristine Prophet ﷺ said, "Friday is the king of all days and the greatest in the sight of Allah عز وجل. In the sight of Allah عز وجل, it is greater than *Eid-ul-Azha* and *Eid-ul-Fitr*. This day is special for five reasons:

- (1) This is the day that Sayyiduna Adam عليه السلام was created,
- (2) Sayyiduna Adam عليه السلام descended upon the earth on this day,
- (3) Sayyiduna Adam عليه السلام passed away on this day,
- (4) There is a moment within this day in which any wish a person makes will be granted, as long as he does not ask for anything Haraam,
- (5) Judgement day will be a Friday.

There is no angel, sky, earth, wind, mountain, or river that does not fear Friday. (*Sunan ibn-e-Majah*, V2, P8, *Hadith 1084*, *Dar-ul-Ma'rifa Beirut*)

Another report mentions that the Holy Prophet ﷺ said, "There is no animal, except man and jinn, which does not scream from morning to sunrise every Friday, due to fear of the Day of Judgement." (*Muwatta Imam Malik*, VI, P115, *Hadith 246*, *Dar-ul-Ma'rifa Beirut*)



## SUPPLICATIONS ARE ACCEPTED

Authority and Master of Both Worlds, Beloved Rasool of Allah, Mercy for the Universe, Pristine Prophet ﷺ said, "There is a special moment on Friday, if one was to ask Allah ﷻ for anything in that moment He ﷻ would definitely give it to him. That moment is very short." (*Sahih Muslim*, VI, P281)

## SEARCH BETWEEN ASR AND MAGHRIB

Tajdar-e-Madina ﷺ said, "Look for the special moment on Friday from Asr until sunset." (*Tirmizi*, V2, P30, *Hadith 489*, *Dar-ul-Fikr Beirut*)

## OPINION OF THE AUTHOR OF BAHAR-E-SHARIAT

Hazrat-e-Sadrush Shariah Moulana Muhammad Amjad Ali Aazami رَحْمَةُ اللهِ عَلَيْهِ writes, "There are two very strong opinions concerning the 'moment of acceptance':

- (1) From the moment the Imaam sits for the sermon up to the end of the salah,
- (2) The end of the time for Friday salah. (*Bahar-e-Shariat*, Part 4, P86, *Madina-tul-Murshid Bareilly Shareef*)

## WHEN IS THE MOMENT OF ACCEPTANCE?

The renowned Mufasssir Hakeem-ul-Ummat Mufti Ahmad Yar Khan Naeemi رَحْمَةُ اللهِ عَلَيْهِ writes, "There is a moment of acceptance every night, but Friday is the only time when there is such a moment in the day time. However, it is not known for certain which moment it actually is. There is a good chance of it being the moment between both sermons or a short while before Maghrib." The respected Mufti comments on another Hadith, "There are 40 different opinions concerning this moment, out of

which two seem the most likely, the first is in between both sermons, and the second is when the sun is setting.”

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### STORY

Hazrat-e-Sayyidatuna Fatima Zahra رَضِيَ اللهُ عَنْهَا used to sit inside at the time of sunset and make her maid Fizzah رَضِيَ اللهُ عَنْهَا stand outside and tell her when the sun was setting, at that moment Hazrat-e-Sayyidah رَضِيَ اللهُ عَنْهَا would raise her blessed hands and supplicate. It is preferable that one make a concise supplication at that moment, for instance this Qur’anic supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

#### **Translation Kanzul-Imaan:**

*Oh our Lord! Give us good in the world and give us good in the Hereafter and save us from the torment of Hell.*

*(Part 2, Sura Baqara, Verse 201) (Mulakhkhasan mir’aat, V2, P319-325)*

One can intend to supplicate by reciting Durood Shareef as well, because Durood Shareef is itself a great supplication. Preferably one should supplicate in between both sermons without raising his hands and without verbally pronouncing anything.

### 14,400,000 ARE RELEASED FROM HELL EVERY FRIDAY

Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “There are 24 hours in a Friday, (and out of them) there is not a single hour in which Allah عَزَّوَجَلَّ does not release 600,000 (of his creation) from Hell, each of whom had been destined to enter the fire.” *(Musnad Abi Ya’la, V3, P235, Hadith 3471, Dar-ul-Kutubul Ilmiyah Beirut)*

## SAVED FROM THE PUNISHMENT OF THE GRAVE

Tajdar-e-Madina صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "One who dies on a Friday, whether it is in the day or night, will be saved from the torment of the grave and will be seen on the day of judgement with the seal of martyrs." (*Hilya-tul-Auliya*, V3, P181, Hadith 369, Dar-ul-Kutubul Ilmiyah Beirut)

## SINS BETWEEN TWO FRIDAYS ARE PARDONED

Hazrat-e-Sayyiduna Salman Farsi رَضِيَ اللّٰهُ عَنْهُ narrates that The Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "One who has a bath on Friday and cleans himself as much as possible, applies oil and perfume and then goes towards salah, and avoids creating mischief between two people (if two people are sitting down he must not force himself in between them) and performs the salah that has been ordained for him, and observes silence during the Imaam's sermon, he will be pardoned for the sins he had committed between this Friday and the previous Friday." (*Sahih Bukhari*, VI, P121)

## REWARD OF 200 YEARS WORSHIP

Hazrat-e-Sayyiduna Siddiq-e-Akbar and Hazrat-e-Sayyiduna Imran bin Haseen رَضِيَ اللّٰهُ عَنْهُمَا narrate that the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "If one has a bath on Friday, his sins and shortcomings are erased, and when he walks he is granted 20 good deeds for every step." In another narration it is mentioned that for every step, 20 years of good deeds are added to his record. (*Al mu'jamul awsat lit tabarani*, Hadith 3397, V2, P314, Dar-ul-Kutubul Ilmiyyah Beirut)

And when he finishes his salah, he is given the reward of 200 years of worship. (*ibid*, Hadith 292, VI, P139, Dar ihya-ut-turasil Arabi Beirut)

## DECEASED PARENTS ARE PRESENTED WITH ONES ACTIONS EVERY FRIDAY

Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Ones actions are brought before Allah عَزَّوَجَلَّ every Monday and Thursday and they are brought before the Prophets عَلَيْهِمُ السَّلَام and one's parents every Friday. Good actions please them and increase the glory and light that shines upon their faces, therefore fear Allah عَزَّوَجَلَّ and avoid disappointing your deceased by committing sins."  
(Nawadirul usool lit-tirmizi, P213, Dar-us-Saadir Beirut)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## FIVE SPECIAL ACTIONS FOR FRIDAY

Hazrat-e-Sayyiduna Abu Saeed رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "One who does these five in the same day will be written amongst the dwellers of Heaven by Allah عَزَّوَجَلَّ."

- (1) Visiting a sick person,
- (2) Attending a funeral salah,
- (3) Fasting,
- (4) Praying the Friday salah,
- (5) Freeing a slave.

(Sahih ibn Habban, V4, P191, Hadith 2760, Dar-ul-Kutubul Ilmiyyah Beirut)

## HEAVEN BECOMES WAJIB

Hazrat-e-Sayyiduna Abu Umaamah رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "One who prays Friday salah, fasts (on the same day), visits a sick person, attends a funeral salah and attends a wedding procession, Heaven will be Wajib upon him." (Al mu'jamul Kabeer, V8, P197, Hadith 7484, Dar ihya-tut-turath Beirut)

## AVOID FASTING ONLY ON FRIDAY

It is Makrooh-e-Tanzeehi to fast only on a Friday or a Saturday. However, there is no harm in fasting on these days if a specific date happens to fall on a Friday or a Saturday, for example if the 15<sup>th</sup> of Sha'baan or the 27<sup>th</sup> of Rajab etc. fall on a Friday or Saturday.

## SAYING OF THE HOLY PROPHET ﷺ

“Friday is *Eid* for you. Do not fast on this day unless you add a fast one day before or after it.” (*At'targheeb wat'tarheeb*, V2, P26)

## REWARD OF FASTING FOR 10,000 YEARS

Ala-Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says, “The fast of Friday, when it has the fast of Thursday or Saturday added to it, is equivalent to 10,000 years of fasting.” (*Fatawa-e-Razawiya new edition*, V10, P653)

## REWARD FOR VISITING PARENTS GRAVES ON FRIDAY

Nabi-e-Rahamat, Shafi-e-Ummat, Shahanshah-e-Nubuwwat, Tajdar-e-Risalat ﷺ said, “If one visits the graves of one or both of his parents on Friday, Allah عَزَّوَجَلَّ will forgive him for his sins and he will be counted amongst people who behave well with their parents.” (*Nawadirul usool lit tirmizi*, P24, *Dar-us-saadir Beirut*)

## REWARD OF RECITING SURAH YASEEN AT THE GRAVES OF ONE'S PARENTS

Sarkar-e-Madina ﷺ said, “One who visits the graves of either or both of his deceased parents on a Friday and recites Surah Yaseen will be forgiven.” (*Al Kamil li ibn 'adee*, V5, P1801, *Dar-ul-Fikr Beirut*)

## FORGIVEN 3000 TIMES

Tajdar-e-Risalat, Shahanshah-e-Nubuwwat ﷺ said, "If one visits the graves of one or both of his parents on a Friday and recites Sura Yaseen, Allah عزوجل will pardon him for each letter of the Sura." (*Ittihafus saadatil mutaqeen, V10, P363 Beirut*)

Dear Islamic Brothers! What can one say about the person who visits the grave of either one or both of his deceased parents on a Friday and recites Sura Yaseen. *Alhamdu-Lillah* عزوجل there are 5 ruku' (sections), 85 verses, 729 words, and 3000 letters in Sura Yaseen, if these figures are correct in the sight of Allah عزوجل, that person will *In'shaa-Allah* عزوجل get the reward of being forgiven 3000 times.

## SOULS GET TOGETHER

One who recites Sura Yaseen during Friday morning or evening (night between Thursday and Friday) will be pardoned. Souls get together on Friday, therefore one should visit graves on this day, and Hell is not ignited on this day. (*Bahar-e-Shariat, Part 4, P104, Madina-tul-Murshid, Bareilly Shareef*)

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ala-Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ says, "The best time to visit graves is after the morning salah on Friday." (*Fatawa-e-Razawiya, V9, P523 Raza Foundation Lahore*)

## BLESSING OF RECITING SURA KAHF

Hazrat-e-Sayyiduna Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that the Holy Prophet ﷺ said, "If one recites Sura Kahf on Friday, there will be light shining from his feet to the sky. This light will shine for him on the day of judgement and he will be

forgiven for the sins that he committed between two Fridays.”  
(*At'targheeb wat'tarheeb*, VI, P298, *Dar-ul-Kutubul Ilmiyyah Beirut*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### LIGHT BETWEEN TWO FRIDAYS

Hazrat-e-Sayyiduna Abu Saeed رَضِيَ اللَّهُ عَنْهُ narrates that Sarkar-e-Madina صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If one recites Sura Kahf on Friday, a light will shine for him between two Fridays.” (*At'targheeb wat'tarheeb*, VI, P297, *Dar-ul-Kutubul Ilmiyyah Beirut*)

#### LIGHT UNTIL THE KA'BA

One narration mentions: “If one recites Sura Kahf on a Friday night (the night in between Thursday and Friday), a light will shine for him from where he is until the blessed Ka'ba.” (*Sunan darimi*, V2, P546, *Hadith 3407, Karachi*)

#### BENEFIT OF SURA HAMEEN ADDUHKAAN

Hazrat-e-Sayyiduna Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that Tajdar-e-Risalat صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “If one recites Sura HaMeem AdDukhaan on a Friday (day or night), Allah عَزَّوَجَلَّ will make a house for him in Heaven.” (*Al mu'jamul Kabeer lit tabarani, Hadith 8026, V8, P264 Dar ihya-tut-turath Beirut*)

Another report mentions that he will be forgiven. (*Jami' tirmizi*, V4, P407, *Hadith 2898, Dar-ul-Fikr Beirut*)

#### FORGIVENESS OF 70,000 ANGELS

Sarkar-e-Madina صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “If someone recites Sura HaMeem AdDukhaan on Friday night, 70,000 Angels will ask for forgiveness on his behalf.” (*Jami' tirmizi*, V4, P406, *Hadith 2897, Dar-ul-Fikr Beirut*)

## ALL SINS ARE FORGIVEN

Hazrat-e-Sayyiduna Anas bin Malik رضي الله عنه narrates reports that Master of Makkah and Madina, Sultan of Both Worlds, Guide for Allah's Creation, Merciful Prophet صلی اللہ تعالیٰ علیہ والہ وسلم said, "If one says **أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَتُوبُ إِلَيْهِ** 3 times after Fajr salah on a Friday, he will be forgiven for the sins that he has committed, even if they are as much as the foam of the ocean." (*Majma uz'zawaid*, V2, P380, *Hadith* 3019, *Dar-ul-Fikr Beirut*)

## AFTER FRIDAY SALAH

Allah عَزَّوَجَلَّ says in the 10<sup>th</sup> verse of Sura Jumu'ah (Part 28):

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ  
كَثِيرًا الْعَلَّامُ تَقْلُحُونَ

### **Translation Kanzul-Imaan:**

*Then, when the prayer is finished, disperse in the land, seek grace of Allah, and remember Allah much; haply you may prosper.*

Hazrat-e-Allama Maulana Sayyid Muhammad Naeem-ud-Deen Muraadabadi رحمته الله عليه explains this verse in his Qur'anic commentary *Khazain-ul-Irfan*; now (after the Friday salah) it is permissible for you to occupy yourselves in worldly affairs, or searching for knowledge, visiting the sick, attending funerals, visiting scholars or other similar affairs and earn reward.

## ATTENDING A GATHERING OF KNOWLEDGE

Attending a gathering of religious knowledge after Friday salah is desirable. (*Tafseer-e-Mazhari*, V9, P418, *Lahore*) Hujja-tul-Islam Hazrat-e-Sayyiduna Imaam Muhammad Ghazali رحمته الله عليه reports that Hazrat-e-Sayyiduna Anas bin Malik رضي الله عنه says, "This verse



does not refer to worldly trade and business (only), rather, it refers to seeking knowledge, visiting brothers, visiting the sick, attending funerals and other such activities." (*Kimiya-e-Sa'aadat*, VI, P191, *Intisharat Ganjeenah Tehran*)

Dear Islamic Brothers! There are eleven conditions for one being obliged to perform Friday salah, in case of the absence of even a single one of them, it no longer remains Farz for one to perform it, but it will still be valid if it prayed (despite being exempt from it), in fact, it is preferable for a sane, adult male to perform it regardless of whether or not he is obliged to do so. The Friday salah performed by a child will be classed as nafl because it is not obligatory for him to pray yet. (*Dur-e-mukhtaar ma' rad-dul-mukhtaar*, V3, P26-29)

## 11 CONDITIONS OF FRIDAY SALAH

- (1) Residence in a city
- (2) Good health (A sick person does not have to pray the Friday salah. One will be considered sick if his sickness prevents him from reaching the Masjid, or if travelling to the Masjid results in his illness intensifying or prolonging. A very old man falls under this category too).
- (3) Freedom (A 'slave' is not obliged to perform the Friday salah and so his master has the right to forbid him from doing so)
- (4) To be male (women are not obliged to pray the Friday salah)
- (5) Reaching the age of puberty
- (6) Sanity (conditions number 5 & 6 apply to every form of worship and not just the Friday salah)
- (7) Vision (A blind man is exempt from the Friday salah)

- (8) Ability to walk
- (9) Freedom (as opposed to being imprisoned)
- (10) Security (as opposed to fear of oppression from a tyrant or thief)
- (11) Absence of fear of loss of property due to severe rainfall, a storm or intense cold temperatures. (*ibid*)

Those who are required to perform the daily salah but not the Friday salah are not exempt from the Zuhr salah of that day (and must therefore pray it).

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### THE SUNAN OF FRIDAY

Leaving early for Friday salah, cleaning ones teeth with a miswaak, wearing clean white clothes, applying oil and perfume and sitting in the first row are all desirable acts and having a bath is Sunnah. (*Alamgeeri, VI, P149*)

#### WHEN SHOULD ONE HAVE A BATH ON FRIDAY?

Hakeem-ul-Ummat Hazrat-e-Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ says, "Some scholars رَحْمَةُ اللَّهِ تَعَالَى are of the opinion that having a bath on Friday is a Sunnah of Friday salah and not Friday itself, (and therefore) having a bath on Friday is not Sunnah for someone who is not required to perform the salah. Some scholar's رَحْمَةُ اللَّهِ تَعَالَى say that one should have a bath close to the time of the actual salah and perform it with the same wuzu (performed during the bath). Anyhow, the time for Friday's bath starts from the break of dawn". (*Mir'aat, P334*) So this tells us that it is not Sunnah for women, travellers, etc. (those who are not required to perform the Friday salah) to have a bath on Friday.

## HAVING A BATH ON FRIDAY IS SUNNAH-E-GHAIR MU'AKKADAH

Allama ibn Abideen Shaami رَحِمَهُ اللهُ عَلَيْهِ says, "Having a bath for Friday salah is amongst the Sunan-e-Zawaid (extras) and so one must not be blamed for leaving it." (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, VI, P308)

## THE EXCELLENCE OF SITTING CLOSE TO THE KHATEEB DURING THE SERMON

Hazrat-e-Sayyiduna Samurah bin Jundab رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Be present at the time of the sermon and sit close to the Imaam because the further someone is from the Imaam, the later he will enter Heaven, even though he will enter it (meaning a Muslim)." (*Abu dawood*, VI, P410, *Hadith* 1108, *Dar ihya-tut-turasil arabi Beirut*)

## NO REWARD OF FRIDAY

One who talks during the Imaam's sermon is like a donkey carrying a burden. One who says "be silent" to his fellow brother during the sermon will not gain the reward of Friday. (*Musnad Imam Ahmad bin Hanbal*, VI, P494, *Hadith* 2033)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## LISTENING TO THE SERMON SILENTLY IS FARZ

Anything that is Haraam during salah (eating, drinking, greeting, answering, etc.) is also Haraam during the sermon. In fact, even inviting towards good is not permitted during the sermon (for the attendees); but the khateeb can do so if he wishes. All attendees must listen to the sermon silently (it is farz to do so). Those who are at a distance from the Imaam and cannot hear his voice must also remain silent (it is Wajib for them to do so). If one witnesses another doing something

wrong he can be prohibited using gestures of the head or hand but not verbally (as this is prohibited). (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V3, P35-36)

#### ONE CANNOT RECITE DUROOD DURING THE SERMON

When the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned during the sermon, the listeners should recite Durood in their hearts and must avoid pronouncing it verbally. The same applies when hearing the names of any of the respected companions' عَلَيْهِمُ الرِّضْوَانُ. (*ibid*, P32)

#### LISTENING TO THE NIKAH SERMON IS WAJIB

Listening to sermons other than the Friday sermon is also Wajib (Eid sermon, Nikah sermon etc.). (*Dur-e-mukhtaar ma' rad-dul-muhtaar*, V3, P32)

#### ALL BUSINESS IS PROHIBITED AS SOON AS THE FIRST AZAN IS GIVEN

One must begin his efforts to head towards the Friday salah as soon as the first *Azan* is given (this is Wajib) and it is Wajib for him to avoid anything that interferes with these efforts (such as business, trade etc.). In fact, one is not allowed to buy or sell anything even on his way to the Masjid. Trading inside the Masjid is a severe sin. If one is eating and fears he may miss the Friday salah if he continues to do so then he must refrain from eating any further and make his way to the Masjid. One should make his way to the Masjid in a dignified manner. (*Alamgeeri*, VI, P149, *dur-e-mukhtaar ma' rad-dul-muhtaar*, V3, P38)

Due to a lack of religious knowledge these days, mistakes are made during the Friday sermon as well as during other acts of worship and consequently sins are committed. Therefore, I request every khateeb to read out the following rulings prior to

the second Azan and before he sits upon the pulpit and consequently earn heaps of reward:

## 7 MADANI FLOWERS REGARDING THE FRIDAY SERMON

(1) A Hadith states, “One who climbs over people on Friday makes himself one of the bridges of Hell.” (*Tirmizi*, V2, P48, *Hadith 513*, *Dar-ul-Fikr Beirut*) One of the explanations of this Hadith is that people will climb over such a person when walking into the fire.

(2) Sitting facing the Khateeb is a practice of the Blessed Companions عَلَيْهِمُ الرِّضْوَانُ. (*Mulakhkhas az mishkaat*, P123)

(3) Some of our pious predecessor’s رَحِمَهُمُ اللّٰهُ تَعَالٰی have said, “One should listen to the sermon sitting on both knees (as one would sit in salah), holding the hands (under ones navel) in the first sermon and placing them on his thighs in the second, will In’shaa-Allah عَزَّوَجَلَّ earn the reward for performing two rak’at of salah. (*Mir’at sharh mishkaat*, V2, P338)

(4) Ala-Hazrat Imam Ahmad Raza Khan رَحِمَهُمُ اللّٰهُ تَعَالٰی says, “When one hears the blessed name of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم during the sermon he should recite Durood in his heart (and not verbally) as it is farz for one to remain silent.” (*Fatawa-e-Razawiya*, V8, P365 *Raza Foundation Lahore*)

(5) It is mentioned in ‘dur-e-mukhtaar’, “Eating, drinking, talking (even saying اَللّٰهُمَّ), replying to another’s greeting, and inviting towards good are all Haraam during the sermon.” (*Dur-e-mukhtaar ma’ rad-dul-mukhtaar*, V3, P35)

(6) Ala-Hazrat رَحِمَهُمُ اللّٰهُ تَعَالٰی says, “Walking during the sermon is Haraam. In fact, the respected scholars رَحِمَهُمُ اللّٰهُ تَعَالٰی say that if one enters the Masjid during the sermon he must stop wherever he is (and not proceed further) because any form of activity is

prohibited at this time.” (*Fatawa-e-Razawiya*, V8, P334, Raza Foundation Lahore)

(7) Ala-Hazrat رَحْمَةُ اللهِ عَلَيْهِ says, “Turning ones head to look around is (also) Haraam during the sermon.” (*ibid*)

#### IMPORTANT RULING REGARDING LEADING FRIDAY SALAH

Amongst the many issues that people nowadays are unaware of is that of leading Friday salah. We often think that the Friday salah is the same as the others, in the sense that anyone and everyone is allowed to lead it, whereas this is prohibited. Establishing Friday salah is the responsibility of the king or his deputy and where these do not exist, the greatest **rightly guided scholar** is responsible (he replaces the Islamic ruler in affairs of Shariah) and Friday salah cannot be established without his permission. If an area is deprived of such a scholar, then whoever the common public appoint to lead the salah. The common people are not authorised to appoint someone in the presence of a scholar neither is it permissible for merely a few men to appoint someone on their own behalf. (*Bahar-e-Shariat*, Part 4, P95, Madina-tul-Murshid Bareilly Shareef)

صَلُّوا عَلَى الْحَبِيبِ !      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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# LAWS OF SALAH

## METHOD OF EID SALAH

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الْحَمْدُ لِلَّهِ رَبِّ الْمَلَائِكَةِ وَالْمَلَكُوتِ وَالسَّمَاوَاتِ وَالدُّنْيَا عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## METHOD OF EID SALAH Hanafi

*Even though Satan may try hard to stop you from reading this book,  
You should make an effort to read this book from beginning to end.*

### THE EXCELLENCE OF RECITING DUROOD SHAREEF

**S**ultan of Both Worlds, Intercessor on the day of Judgement, Merciful Prophet ﷺ has said, "Whoever reads Durood upon me 100 times during the night of Friday and on Friday, Allah عزوجل will fulfil 100 of his needs, 70 needs of the hereafter and 30 worldly." (*Tafseer-e-Dar-e-Mansoor*, V6, P684)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### THE HEART WILL REMAIN ALIVE

Intercessor on the day of Judgement, Master of Makkah and Madina ﷺ has said that whoever stood up for worship (spent the night in worship) in the two nights of Eid (meaning the night of Eid-ul-Fitr and the night of Eid-ul- Azha) to gain good deeds, his heart will not die on the day when all other hearts will die. (*Ibn-e-Maja*, *Hadith No. 1782*, V2, P365)

### HEAVEN BECOMING ESSENTIAL

It is narrated by Hazrat-e-Sayyiduna Mu'aaz bin Jabal رضي الله عنه that whoever stays awake (for worship) in the following five nights, Heaven will become essential on that person. The nights are the 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> of Zul Hijjah, the fourth is the night of



Eid-ul-Fitr and the fifth is the 15<sup>th</sup> night of Sha'baan-ul-Mu'azzam (Shab-e-Bara'at). (*At'targheeb wat'tarheeb*, V2, P98)

### THE SUNNAH BEFORE ATTENDING THE EID PRAYERS

Hazrat-e-Sayyiduna Buraida رضي الله عنه states, "On the day of Eid-ul-Fitr, Tajdar-e-Risalat, Shahanshah-e-Nubuwwat, Mahboob-e-RabbulIzat عَزَّوَجَلَّ وَصَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would not go to the Eid Gah without eating and on Eid-ul-Azha he would not eat anything until after salah." (*Tirmizi, Hadith No. 542, V2, P70*) And it is stated in Bukhari Shareef that Hazrat-e-Sayyiduna Anas رضي الله عنه stated, "On the day of Eid-ul-Fitr, Sarkar-e-Madina صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not go to the Eid Gah (place of Eid prayer) until he had eaten a few dates in odd numbers." (*Sahih Bukhaari, V2, P4*)

### THE SUNNAH OF DEPARTING AND RETURNING FROM THE EID PRAYER

It is narrated by Hazrat-e-Sayyiduna Abu Huraira رضي الله عنه that the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would go to read Eid salah using one path and would return from another. (*Tirmizi, Hadith No. 541, V2, P69*)

### THE METHOD OF EID SALAH (HANAFI)

The following intention should be made: "I intend on offering two rak'ats of Eid-ul-Fitr (or Eid-ul-Azha) salah with six additional Takbeers for Allah عَزَّوَجَلَّ, behind this Imam." After making this intention, start the salah by raising the hands up to the ears and saying اَللّٰهُ اَكْبَرُ and then folding the hands. Recite *Sana* and then say اَللّٰهُ اَكْبَرُ three times. Each time you say اَللّٰهُ اَكْبَرُ, you should raise your hands to your ears just as you do for Takbeer-e-Tahreema. After saying each Takbeer, let your hands rest by your sides. In between each Takbeer, you should pause to such an extent that you can read سُبْحَانَ اللّٰهِ three times. After the third Takbeer, you should not rest your hands but fold them.

Remember it in this way that **wherever something is read after Takbeer, the hands are folded and wherever something is not read the hands will be rested at the sides.** (*Makhoozaaz Dar-e-Mukhtaar, Rad-ul-Muhtaar, V3, P66*)

The Imam should then read *ta'awwuz* and *tas'miyah* quietly and Sura Fatiha and another Sura loudly. After this perform the Ruku'. In the second Rak'at, the Imam should first recite Sura Fatiha and another Sura aloud. After this, he should say three Takbeers but after the third Takbeer he should not fold his hands but instead leave them at his sides. He should then say one more Takbeer without raising the hands and go into Ruku'. (*Fatawa Alamgeeri, VI, P150*)

#### UPON WHOM IS EID PRAYER ESSENTIAL (WAJIB)?

The salah of both Eids (Eid-ul-Fitr and Eid-ul-Azha) are Wajib (essential) (*Fatawa Alamgeeri, VI, P149*), but not upon everyone. Eid salah is only Wajib for those people upon whom Jumu'ah salah is Wajib (*Al Hidayah ma' Fath-al-Qadeer, V2, P39*). There is neither Azan nor Iqaamat in the salah of both Eids. (*Bahar-e-Shariat, Part 4, P106*)

#### THE SERMON OF EID IS SUNNAH

The conditions that have been mentioned for Jumu'ah (Friday) salah, apply for the Eid salah as well. With the exception that for the Jumu'ah salah the sermon is a condition, while for the Eid salah it is Sunnah. Furthermore, the Jumu'ah sermon is delivered before the salah while for the Eid salah, the sermon is delivered after. (*Khulaasa-tul-Fatawa, VI, P213*)

#### THE TIME FOR EID PRAYER

The time for Eid salah starts when the sun has risen above the height of a spear, as seen by the naked eye, and continues until the sun is approaching its zenith or 20-25 minutes after sunrise.

However it is desirable to slightly delay the Eid-ul-Fitr salah and desirable to read Eid-ul-Azha salah early. (*Khulaasa-tul-Fatawa*, VI, P214)

#### IF ONE FINDS HIMSELF IN THE MIDDLE OF THE JAMA'AT

If a person joins the Eid salah when the Imam has already completed saying the Takbeers, then if he joined the Jama'at while they were still in the standing posture, he should immediately make the Takbeers even if the Imam is busy with his qira'at. If he joins the salah while the Imam is in Ruku', he should make his Takbeers only if he feels that he will be able to catch up with the Imam in his Ruku' but if he fears that he will not be able to catch up with the Imam, he should go straight into Ruku'. Instead of reading the tasbeeh in Ruku', he should recite the Takbeers. However, when he makes the Takbeers in his Ruku', he should not raise his hands. If the Imam stands up from the Ruku' before he can complete his Takbeers, he should not try to complete them. Instead, he should stand up with the Imam. The Takbeers which he missed will be forgiven. If a person misses the first rak'at of Eid salah, when he stands up to complete it, he should first recite Sura Fatiha, another Sura and then make the Takbeers. Although, according to the rule he ought to have made the Takbeers first, however he should not do this because if he does this, then the takbeers of both the rak'ats will come one after the other. (*Makhoozaaz, Dar-e-Mukhtaar, Rad-ul-Mukhtaar*, V3, P55-57)

#### WHAT SHOULD YOU DO IF THE CONGREGATION OF EID IS NOT FOUND?

If the Imam has read the salah and somebody remained behind, whether he missed the jama'at or joined the jama'at but for some reason his salah became void, he should read his Eid salah in the next available place. He cannot read it without a jama'at. It is better for that person to offer 4 rak'ats of Chaasht salah instead. (*Durr-e-Mukhtaar*, V3, P58, 59)

## THE RULINGS FOR EID SERMON

After the Eid salah, the Imam should read two sermons. The Sunan that apply to the Jumu'ah sermon are also applicable to the Eid sermon and what is disliked in the Jumu'ah sermon is also disliked in the Eid sermon. There is a difference of only two things. Firstly, it is Sunnah for the Imam to sit before the first sermon of Jumu'ah and in the Eid salah it is not. Secondly, in the Eid sermon it is Sunnah for the Imam to recite **اَللّٰهُ اَكْبَرُ** 9 times before the first sermon and 7 times before the second sermon and 14 times before coming down from the pulpit and these are not Sunnah for Jumu'ah salah. (*Durr-e-Mukhtaar*, V3, P57-58 - *Bahar-e-Shariat*, Part 4, P109)

## 20 SUNAN OF EID

The following things are Sunnah on Eid day:

1. Cutting hair (cut your hair according to Sunnah).
2. Cutting nails.
3. Having a bath.
4. Doing Miswaak (this is apart from Miswaak done during wuzu).
5. Wear nice clothes. If they are new then wear them, otherwise wear washed ones.
6. To put Itr on.
7. Wearing a ring (whenever you wear a ring, keep in mind that it should be not more than 4 grams in weight of silver and wear only one ring. There should be only one stone in this ring. Don't wear a ring without a stone. There is no limit for the weight of the stone. A ring made of any other metal another cannot be worn).
8. Offer Salaa-tul-Fajr in the Masjid in your area.

9. Before going to Eid-ul-Fitr salah, eat some dates - 3, 5, 7 or any amount (in odd numbers). If dates are not available then eat something sweet. Even if nothing is eaten before the salah it is not a sin but if nothing is eaten till Salaa-tul-Isha then he will be reprimanded.

10. To offer Eid prayer in Eid gah (place allocated for Eid salah).

11. To go walking to the Eid gah.

12. There is no harm in going on any sort of transport, but it is better to walk and there is no harm in coming back on any sort of transport.

13. When going for Eid salah, choose one path and when coming back come on another path.

14. Giving Sadaqa-e-Fitr (charity) before Eid salah (it is better to give it before Eid salah but if that's not possible then give it after the salah).

15. Showing happiness.

16. Giving a lot of charity.

17. To go to the Eid gah relaxed and dignified with eyes kept down.

18. Congratulating each other.

19. Shaking hands after Eid salah. It is better to embrace one another, like the usual custom of the Muslims, since it shows affection. (*Alhadiqa-tun-Nadya*, V2, P150 – *Maswi*, V2, P221)

20. To say Takbeer quietly while going for Eid-ul-Fitr salah and loudly while going for Eid-ul-Azha. The following Takbeer:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ط لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط وَلِلَّهِ الْحَمْدُ ط

"Allah عَزَّوَجَلَّ is great. Allah عَزَّوَجَلَّ is great. There is none worthy of worship except for Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is great. Allah عَزَّوَجَلَّ is Great and all the praise is for Allah عَزَّوَجَلَّ."

## ONE DESIRABLE ACTION OF EID-UL-ADHA

The rulings of Eid-ul-Azha are very much similar to the rulings of Eid-ul-Fitr. There are however some differences. It is desirable not to eat anything before reading the Eid-ul-Azha salah whether or not he is giving Qurbani. If he did eat something it is not a problem.

### 8 POINTS ABOUT TAKBEER-E-TASHREEQ

The Takbeer:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ط

(*Tanveer-ul-Absaar, Rad-ul-Muhtaar, V3, P701*)

1. It is Wajib for the one that performs salah with the Jama'at to recite this Takbeer loudly once and better to recite it 3 times after every farz salah from the morning of the 9<sup>th</sup> of Zul Hijjah (Day of Arafah) till salah-tul-Asr on the 13<sup>th</sup> of Zul Hijjah. (*Tabyee-nul-Haqaiq, V1, P227*)

2. Takbeer-e-Tashreeq immediately becomes Wajib as soon as one ends his salah. If he comes out of the Masjid or deliberately breaks his Wuzu or even forgetfully starts talking then the Takbeer will become void and if the Wuzu was broken unintentionally then there is no harm in saying the Takbeer. (*Durr-e-Mukhtaar, Rad-ul-Muhtaar, V3, P73*)

3. Takbeer-e-Tashreeq is Wajib upon that person who is a resident of the town or city or upon whoever has followed this resident whether that follower is a traveller or a resident of the town and if they don't follow him then it is not Wajib upon them (traveller and the resident). (*Durr-e-Mukhtaar, Rad-ul-Muhtaar, V3, P74*)

4. If the resident has followed the traveller then it is Wajib upon the resident but not upon that travelling Imam. (*Durr-e-Mukhtaar, Rad-ul-Muhtaar, V3, P73*)

5. The Takbeer is not Wajib to recite after Sunnah, Nafil and Witr prayers.

6. The Takbeer is Wajib to be recited after Jumu'ah salah and it should also be said after the Eid (baqar) salah.

7. The Takbeer is also Wajib upon a Musbooq (the late comer who has missed one or more rak'ats of salah) but he should say it when he says Salaam and ends his salah. (*Tabyee-nul-Haqaiq*, VI, P227)

8. The Takbeer is not Wajib upon the Mufard (person who is reading prayer individually) (*Gunya-tul-Mustamli*, P26) however he too should recite it because according to jurists it is Wajib for the individual person to recite too. (*Bahar-e-Shariat*, Part 4, P111)

*To learn about the excellence and greatness of Eid in detail, read the section called **Blessings of Eid-ul-Fitr** included in the book **Blessings of Ramazan**.*

Oh Allah عَزَّوَجَلَّ bless us with the ability to celebrate the occasion of Eid according to the way of the Sunnah. Bless us with the ability to perform Hajj again and again and to see Madina and the Leader of Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينَ بِحَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



## PUNISHMENT FOR FORGETTING HIFZ

**T**here is no doubt that memorising the Holy Qur'an is an act of great virtue, but remember, memorising it is easy, remembering it for the rest of one's life is very hard. Huffaz should recite at least one part every day. The huffaz that revise their recitation a few days before the arrival of Ramazan in order to recite it in Taraweeh salah and Allah عَزَّوَجَلَّ forbid, forget numerous verses throughout the whole year out of negligence should read the following again and again and tremble with the fear of Allah عَزَّوَجَلَّ. Anyone who has forgotten even one verse must memorise it again and repent sincerely for forgetting it.

(1) One who forgets the Holy Qur'an after memorising (they) will be raised blind on the day of judgement. (*Part 16, Sura Ta Ha, V125-126*)

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## SAYINGS OF THE HOLY PROPHET

(2) The good deeds of my Ummah (nation) were presented to me. From them I even saw a splinter which a person took out from the Masjid. The sins of my Ummah were also presented to me and I had not seen a greater sin than somebody knowing one chapter or one verse of the Qur'an and then forgetting it. (*Jamia Tirmizi, Hadith 2916*)

(3) Whoever memorises the Qur'an and then forgets it will be raised as a cripple on the Day of Judgement. (*Abu Dawood, Hadith 1474*)

(4) On the Day of Judgement my Ummah will get the complete punishment of this sin that amongst them someone had memorised any chapter of the Qur'an and then forgot it. (*Kanzul Ummal, Hadith 2846*)



(5) Ala-Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says, “How unwise that person is whom Allah عَزَّوَجَلَّ had blessed with such an ability of memorising the Qur’an and then that person forgets and loses it and if this person had known the great virtue and excellence of memorising the Holy Qur’an which had been promised for him, he would have looked after the memorisation more than himself.” Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ further says that however much possible, a person must try very hard to teach the Qur’an, help others memorise the Qur’an and he himself must do constant revision of the memorised Qur’an so that he may gain the virtues and excellences that have been promised and so that he does not be raised blind and crippled on the Day of Judgement. (*Fatawa-e-Razaviya* V23, P645, 647)

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



## THE VIRTUE OF DUA WHEN LEAVING A GATHERING

Written By:

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**I**t is narrated by Hazrat-e-Sayyiduna Abu Huraira رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever attends a gathering and has spoken abundantly and before departing he recites,

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ۝

Then those present in the gathering will be forgiven.” (Jamia Tirmizi, Kitab-ud-da'wa, P655)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### STAMP OF GOODNESS AND PARDONING OF SIN

Hazrat-e-Sayyiduna Abdullah bin Amru bin Aas رَضِيَ اللهُ عَنْهُ says, “Whoever reads the following Dua three times when leaving a gathering, his mistakes will be pardoned and whosoever recites it during a gathering of goodness and of remembrance, then the benefit in that gathering will be sealed for him. The Dua is;

سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ۝

#### Translation:

Oh Allah عَزَّوَجَلَّ you are pure from all deficiencies and for you alone are all the qualities and excellences, there is none worthy of worship but you, I seek forgiveness from you, and repent to you.

## DUA-E-ATTAR

‘O Allah عَزَّوَجَلَّ, whoever has a habit of reading these Duas at the end of the Ijtima, Dars, study circles in Madani Qafilay and religious and social sittings, either to himself or out aloud when having the opportunity to do so, grant him the neighbourhood of your Beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Janna-tul-Firdous and accept this Dua in my right also.’

أَمِينَ يَجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



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# LAWS OF SALAH

MADANI WILL

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## MADANI WILL

**A**lhamdu-Lillah عَزَّوَجَلَّ, at this very moment I am sitting in the Masjid of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ after Sala-tul-Fajr and I am fortunate to write “*Arba’eena wasaayaa minal Madina-til-Munawwara*” (meaning 40 wills from Madina-tul-Munawwara). Today is my last morning in Madina Shareef, the sun is about to give Salaam to the dome of the Masjid of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If I don’t get buried inside Janna-tul-Baqi by tonight, I will have to leave Madina. My eyes are shedding tears and my heart is upset.

My heart is drowning with sorrow. The tormenting worry of separation from Madina has made me a grieving picture. It looks as if someone has snatched the smile from my lips. Very shortly, Madina will be left behind. The heart will break. The separation of Madina is like a small child who is snatched from his mother - he keeps on looking back with longing eyes that his mother will call him back and that she will again put him in her lap, cling him to her chest, read a lullaby and put him to sleep.

Now, with a broken heart I am going to mention my 40 wills with the hope that you will have mercy on me and find the best way for my success in the hereafter. Also, my wills are for all the brothers and sisters who are attached to **Dawat-e-Islami**. My children and my family members must also pay attention to these wills. I wish death to a sinner like me comes in the shade of the green dome and the minarets. I wish I could die with the splendid sight of the Beloved of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and if only 2 metres of ground could be made available for me in Janna-tul-Baqi. Otherwise wherever possible.....

**MADINA 1:** If you find me in the agonies of death, turn my face towards the Qibla and straighten my feet. Before death, recite Sura Yaseen and some Naats written by Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ because Naats written by him are according to Shariah and commentary of the Qur'an and Hadith and the sayings of the pious people رَحْمَةُ اللهِ تَعَالَى.

**MADINA 2:** After the soul has departed, keep in mind the sunan regarding shrouding and burial at all times (meaning to be quick in shrouding etc.). Act upon the sayings according to Bahar-e-Shariat (part 4).

**MADINA 3:** The size of the grave should be according to the Sunnah. Make a niche as this is Sunnah. (There are 2 types of graves: (1) **Coffin:** Today in the sub continent coffins are used. (2) **Niche:** The way to make a niche is that after digging the grave, dig towards the Qibla and place the corpse. Niche is a Sunnah. If the ground is capable then act upon this, but if the ground is soft then there is no harm in using a coffin. Remember to put a lid on top of the niche. The gravedigger might say to put the blocks slanted but do not listen to him.)

**MADINA 4:** The inner walls of the grave must be earth. Do not use bricks. If it is necessary to use bricks then cover them with mud.

**MADINA 5:** If possible, recite Sura Yaseen Shareef, Sura Mulk and Durood-e-Taj and blow inside the grave.

**MADINA 6:** The shroud should be from my own money. In the case of poverty, take money from someone with correct beliefs (Sunni Muslim).

**MADINA 7:** Ghusl should be given by someone with a beard and Imaama and according to the Sunnah. (If a Sayyid gives my dirty body Ghusl, I would consider it as disrespect to him).

**MADINA 8:** During Ghusl, the Sitr-e-Aurat (from navel to the knees) must be covered properly. If two sheets of blanket are put over from the knees to the navel, it might reduce the chances of the Sitr opening. It is important for water to reach every part of the body.

**MADINA 9:** It will be my good fortune if the shroud is soaked in Zam Zam or the water of Madina or even better if soaked in both. I wish a Sayyid can place a green Imaama over my head.

**MADINA 10:** After Ghusl and before covering the face with the shroud, write بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ with the index finger on the forehead.

**MADINA 11:** In the same way write the first kalima: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ on the chest.

**MADINA 12:** Over the heart write يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**MADINA 13:** Between the belly button and the chest write, يَا إِمَامَ أَحْمَدَ رَضِيَ اللَّهُ عَنْهُ يَا إِمَامَ أَبِي حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ يَا غَوْثَ أَكْثَمَ دَسْتَكِيرَ رَضِيَ اللَّهُ عَنْهُ and يَا شَيْخَ ضِيَاءِ الدِّينِ رَضِيَ اللَّهُ عَنْهُ

**MADINA 14:** Hence from the belly button to the head (excluding the back), write مَدِينَةُ مَدِينَةٍ. Remember, all this should not be done by an ink pen but with the index finger. I wish a Sayyid could write all this.

**MADINA 15:** If possible, sprinkle the dust of Madina on my face and put thorns from Madina over my eyes and if not thorns then the seeds of dates from Madina.

**MADINA 16:** When walking with the funeral procession, keep in mind all the sunan.

**MADINA 17:** In the funeral procession, all Islamic brothers should recite the Naat written by Imam Ahmed Raza رَضِيَ اللَّهُ عَنْهُ:



‘Kaa’bay ke Badrud-duja tum pe karoron durood’. (Naats other than this can be read but only those written by scholars of AhleSunnah)

**MADINA 18:** The funeral salah should be led by a rightly guided Sunni scholar or an Islamic brother who acts upon the sunan or if my family is capable then my children can lead the salah but Sayyids should be given priority.

**MADINA 19:** I wish a Sayyid could bury me in the grave with his merciful hands.

**MADINA 20:** Make a place in the grave near the face where an Islamic brother who acts upon the sunan can put the Ahad Nama, print of the blessed shoes (Naal-e-Paak), picture of the green dome, Shajra Shareef and other Holy relics.

**MADINA 21:** If it is my good fortune to be buried inside Janna-tul-Baqi then let it be or else bury me close to the grave of a friend of Allah عَزَّوَجَلَّ. If not then wherever the brothers wish but do not bury me in a place taken by force as it is Haraam (forbidden).

**MADINA 22:** Give Azan by the grave.

**MADINA 23:** It will be my good fortune if a Sayyid can instruct me (Talqeen). **(Benefit of Instructing (Talqeen):** The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When your Muslim brother dies and you have buried him, one amongst you should stand at the head part of the grave and say, “Oh so son of so”. He will listen but will not reply. Again call out to him “Oh so son of so”. He will sit up straight. Again call out to him “Oh son of so”. He will say, “May Allah عَزَّوَجَلَّ have mercy on you, instruct me”. But you will not be able to hear him. Then say:

أَذْكُرُ مَا خَرَجْتُ مِنَ الدُّنْيَا شَهِادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا

عَبْدُهُ وَرَسُولُهُ (صلى الله تعالى عليه وسلم)

وَأَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ (صلى الله تعالى عليه وسلم) نَبِيًّا وَبِالْقُرْآنِ إِمَامًا

Munkar and Nakeer will hold each other's hands and say, 'lets go from here what's the point sitting with someone who has been taught his lesson.' Someone asked the Prophet ﷺ, "What if we don't know the name of his mother?" The Prophet ﷺ replied "relate him to Hawa رَحِمَہِی اللہ عَزَّوَجَلَّ (Rawa-hutabrani fil-kabeer, Hadith 7979, V8, P250, Dar Ihya-it-turasil Arabi Beirut)

NOTE:

*In the place of "Son of so and so" mention his name and his mothers name, e.g 'Oh Ilyas son of Amina'. If you do not know the name of the dead person's mother, then mention the name of Hawa رَحِمَہِی اللہ عَزَّوَجَلَّ. The instruction must only be in Arabic.)*

**MADINA 24:** If possible, those who love me should sit besides my grave for 12 days. If this is not possible then for at least 12 hours and keep my heart amused by reciting the Qur'an, Naat and Hamd. *In'shaa-Allah* عَزَّوَجَلَّ I will get used to my new place. In this period, keep in mind the time for salah with Jama'at.

**MADINA 25:** If I owe anybody anything then pay them from my belongings. If that's not possible then my children or anyone who has love for me should pay. Allah عَزَّوَجَلَّ will reward you greatly. (The announcement should be made in various Ijtimaa't that if Muhammad Ilyas Qadiri has hurt anyone's feelings then please forgive him. If there is any debt then contact the appropriate people or forgive him.)

**MADINA 26:** I will be grateful if you could do Esaal-e-sawab and pray for my forgiveness.

**MADINA 27:** Everyone should stay steadfast on the path of AhleSunnah and upon the true Islamic teachings of Imam-e-Ahl-e-Sunnat Moulana Shah Ahmed Raza Khan رَحِمَہِی اللہ عَزَّوَجَلَّ.

**MADINA 28:** Keep yourself well away from the company of people with corrupt beliefs as this can be an obstacle in having a good death.

**MADINA 29:** Stay steadfast upon the Sunnah of The Prophet ﷺ because there is no salvation without it.

**MADINA 30:** Do not be lazy in salah, fasting, Hajj etc. and any other compulsory (farz) duties.

**MADINA 31: IMPORTANT WILL:** Stay loyal to Markazi Majlis-e-Shura of Dawat-e-Islami. Obey its every brother and all your Nigraan within the boundaries of Shariah. I am upset with that person who goes against Shura or any other responsible of Dawat-e-Islami without a valid reason in Shariah.

**MADINA 32:** Every Islamic brother should take part in Naikey ki Dawat with Elaqa-e-Daura at least once a week from beginning to end and should travel on a Madani Qafila for 3 days every month, 30 days in 12 months and 12 months continuous within his lifetime. In order to rectify themselves, Islamic brothers and sisters should act upon the Madani In'aamaat and hand the card/booklet to their zimadaar at the end of every month.

**MADINA 33:** Keep on spreading the message of love and Sunnah of the Holy Prophet ﷺ all around the world.

**MADINA 34:** Keep fighting the war against false beliefs, bad acts, love of the world, Haraam earnings, fashion and other sins. Keep on spreading Invitation to good (Naikey ki Dawat) with sincerity and Madani sweetness.

**MADINA 35:** Never let anger and silly talk come close to you or else the work of religion will become hard.

**MADINA 36:** It is a Madani request to my family to save themselves from earning worldly wealth from my books and Bayan cassettes.

**MADINA 37:** Act according to Shariah regarding my estate.

**MADINA 38:** I have in advance forgiven anyone who swears at me, causes me harm, injures me and hurts my feelings.

**MADINA 39:** No one can take revenge from them.

**MADINA 40:** If someone martyrs me, I have forgiven him. and I request my next of kin to also forgive him. If, because of the intercession of the Prophet ﷺ, I am blessed on the Day of Judgement, *In'shaa-Allah* عَزَّوَجَلَّ I will take that person who martyred me with me in Heaven on the condition that he died as a Muslim.

*(If I do get martyred then do not riot or create trouble. If 'riot' means to forcefully close the businesses of Muslims and to pelt shops and cars etc. with stones then no Mufti can classify this as being allowed in Islam. Riots like this are Haraam and are acts which can take a person to Hell. There are no worldly or religious benefits of doing such acts. Usually, rioters give up easily and are then caught by the authorities.)*

I wish that the most merciful Allah عَزَّوَجَلَّ forgives me for the sake of His beloved Rasool ﷺ. Oh Allah عَزَّوَجَلَّ! As long as I live, keep me drowned in the love of the Prophet ﷺ and in the remembrance of Madina. May I continue to invite people towards good. May I be blessed with the intercession of the Prophet ﷺ and be forgiven. May I be blessed with the neighbourhood of your Beloved ﷺ. I wish I am drowned with the sight of the Prophet ﷺ. Oh Allah عَزَّوَجَلَّ. Send unaccountable salutations on your Beloved ﷺ. Forgive all of his Ummah as this was his wish. May Dawat-e-Islami flourish. May all brothers and sisters achieve a heart full of the love of Madina.

أُمِّيْنَ بِحَاوِ النَّبِيِّ الْأُمِّيْنَ ﷺ

'Madani will' was written approximately 3 and a half years ago (Muharram 1411ah) in Madina-tul-Munawwara and had a few

changes made to it. Now it has been presented with few more changes. (14<sup>th</sup> Jamadi-ul-Akhir 1424ah)

### CAUSE OF FORGIVENESS

The Holy Prophet ﷺ said, "Whoever dies with the will (after making a will) has died on a great sunnah. His death will be on piety and martyrdom and whoever dies in this state will be forgiven." (*Mishkaat Shareef, P266*)

### FUNERAL RIGHTS & CEREMONIES

#### *Shroud for Men*

(1) Lifafa, (2) Trousers (Izaar), (3) Shirt

#### *Shroud for Women*

Previous three and two extra: (4) Chest cover, (5) Head cover. (*A Eunuch should also be given a shroud like a woman*)

#### *More about the Shroud*

(1) The Lifafa (meaning cloak) should be so long that it can be tied from both ends of the body.

(2) The trouser should be from the top of the head to the bottom of the feet.

(3) The shirt should be from the neck to underneath the knees and should be the same length on both sides. It should not be torn with arms. Men's shirt should be torn toward the shoulders and women's shirt should be torn towards the chest.

(4) Chest covers should be from the breast to the belly button but it is better if it is up to the thighs.

## HOW TO GIVE GHUSL TO THE DECEASED

Burn incense around the platform 3, 5 or 7 times (meaning go around the platform). Place the deceased on the platform as you would place them in the grave. Cover the body between the navel up to the knees (the cloth should be such that it does not cling to the body and show the skin colour). The one who is giving the Ghushl should cover both his hands and give the deceased Istinja on both sides. Make wuzu of deceased as for Salah (meaning wash the face 3 times, arms 3 times, taking the wet hands over the head (Masah) and then washing the feet 3 times). When making the wuzu of the deceased, you do not need to wash the hands up to the wrists, clean the mouth and clean the nose of deceased. Instead, you should wet some wool and clean the teeth, the lips and the nose. Then wash the head and the beard. Place the deceased on the right side and wash with water mixed with berry leaves or if not then with ordinary warm water so that the water reaches the platform. Then place the deceased on the left side and repeat the same thing. Massage the bottom of the stomach and wash away anything that comes out. Wuzu and Ghushl do not have to be repeated again. At the end, wash the body from the head to toe with musk water. Gently dry the body. To pour water over the body once is compulsory (Farz) and 3 times is Sunnah.

Give fumigation to the shroud once, 3, 5 or 7 times then place it such that the Lifafa is first then the trousers and then the shirt. Place the deceased on it and put on the shirt. Put perfume on the beard (otherwise the chin) and the rest of the body. Put musk on the places on which the prostration is performed, meaning forehead, nose, hands, knees and feet (This is done the same for both men and women). Then wrap the trousers from the left side first and then the right side so that the right side remains on the top. At the end, wrap the envelope again starting from the left hand side.

## METHOD OF SHROUDING A WOMAN

When you have made the deceased woman wear a shirt, divide her hair in tow parts and place them over the shirt on the chest. Put on the head cover by placing it under the back and placing it over the head like a Niqaab so that it remains on the chest. Its length should be from one ear lobe to the other lobe. Some people put the head cover as women do in their lives; this is against Sunnah. Then wrap the trousers and the shirt. At the end, tie the chest cover with some string after placing it over the breasts up to the thigh. (Today the lifafa is placed at last. If the chest cover is put at last it is okay, but it is better to put the chest cover at last)

## AFTER THE FUNERAL PRAYERS

(1) Place the body towards the Qibla so that the deceased is placed in the grave from the direction of the Qibla. Do not place the body on the head side and bring it from the feet side.

(2) As required, 2 or 3 pious people should place the body in the grave. The body of a woman should be placed in the grave by the Mahram, if not then the relatives and if not then any pious people.

(3) Cover the woman's body until it is placed and about to be covered by planks.

(4) Read this Dua when placing in the grave:

بِسْمِ اللَّهِ وَاللَّهُ وَ عَلَى مِلَّتِ رَسُولِ اللَّهِ عَزَّ وَجَلَّ وَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(5) Place the body on the right side so that it faces the Qibla and open the strings, which were tied around the shroud. There is no harm if you do not open them.

(6) Close the grave with unbaked bricks. (Bricks made using fire cannot be placed inside the grave but this has become very common nowadays. The slabs and bricks that are placed inside a grave should be covered with mud. May Allah عَزَّوَجَلَّ save Muslims from the effects of fire. صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم (اٰمِیْنُ بِجَاوِزِ النَّبِیِّ الْاَوْمِیْنُ) If the ground is soft, you can place wood planks.

(7) Now put earth over the grave. It is desirable to stand near the head side and use both hands. The first time say, مِنْهَا خَلَقْنٰکُمْ (We created you from the earth). Second time say فِيْہَا نُعِیْدُکُمْ (And take you back into it) and third time say مِنْہَا نُخْرِجُکُمْ تَارَةً اٰخَرٰی And will raise you from it) (Para 16, Ruku 12 – *Kanzul-Iman*) Now place the rest of the soil using a spade

(8) To put more soil than which was taken out is undesirable (Makrooh).

(9) Make the grave like a hump of a camel and not with four corners (as it is made after a few days using bricks).

(10) The grave should be at least one span high or a bit more than that (*Alamgeeri, VI, P166*)

(11) To sprinkle water after burial is Sunnah.

(12) To sprinkle water for the flowers is acceptable after that.

(13) Today the water that is sprinkled over the graves is quoted in *Fatawa-e-Razaviya, V4, P185* as a waste of water.

(14) It is desirable to read from اَللّٰہُ to مُقْلِیْحُوْن on the head side and from اٰمِنَ الرَّسُوْلُ to the end of the Sura on the feet side.

(15) Instruct the dead person (as mentioned before).

(16) Say the Azan whilst standing near the head side and facing the Qibla.



(17) To place the flowers on the grave is better because as long as they remain fresh, they will praise Allah عَزَّوَجَلَّ and keep the deceased's heart satisfied. (*Rad-dul-muhtaar*, V3, P184)

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



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# LAWS OF SALAH

METHOD OF FATIHA

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## METHOD OF FATIHA

**Y**ou must not neglect your parents if both or one of them has passed away. You must visit their graves and send the reward of good deeds to their souls. Here are 5 merciful sayings of the Holy Prophet ﷺ on this important issue:-

### (1) REWARD FOR AN ACCEPTED HAJJ

“Anyone visiting the graves of one or both of his parents in order to earn reward will earn the reward of an accepted Hajj and if someone visits them in abundance, angels will come to visit his grave (when he dies).” (*Kanzul Ummal*, V16, P200, *Hadith 45536*, *Dar-ul-Kutubul Ilmiyyah Beirut*)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### (2) REWARD FOR TEN HAJJ

“If someone performs Hajj on behalf of his parents, he himself will gain the reward for ten Hajj.” (*Dar-e-Qutni*, V2, P229, *Hadith 2587*)

*Subhan-Allah* عَزَّوَجَلَّ Whenever you perform nafl Hajj you should intend to do it on behalf of your deceased parents as well so that they too can gain the reward for Hajj. This will not affect your Hajj; in fact you will gain ten times as much reward. If either of your parents passed away without performing Hajj, despite them being obliged to perform it, then you should perform ‘Hajj-e-Badal’ (details of this can be found in my book ‘Rafeeq-ul-Haramain’).

### (3) CHARITY ON BEHALF OF ONE'S PARENTS

“Whenever one donates something in the way of Allah ﷺ, he should do it on behalf of his parents so that they benefit from its reward. Keep in mind that you yourself will also be rewarded without your share being decreased.” (*Shu’ubul Imaan*, V6, P205, *Hadith 7911, Dar-ul-Kutubul Ilmiyyah Beirut*)

### (4) BEING DEPRIVED OF BLESSINGS IN ONE’S PROVISIONS

“A man’s provisions are cut off when he stops praying for his parents.” (*Kanzul Ummal*, V16, P201, *Hadith 45548, Dar-ul-Kutubul Ilmiyyah Beirut*)

### (5) EXCELLENCE OF VISITING GRAVES ON FRIDAY

“One who recites Sura Yaseen at the grave of either or both of his parents on a Friday will have his sins forgiven.” (*Ibn A’di fil Kamil*, V6, P260, *Dar-ul-Kutubul Ilmiyyah Beirut*)

Dear Islamic Brothers! The mercy of Allah ﷺ is endless; His doors of mercy and bounties are kept open for Muslims even after they die. Here is a story about the endless mercy of Allah ﷺ. Read and rejoice!

### SHROUDS IN PIECES

The Prophet of Allah ﷺ, Hazrat-e-Sayyiduna Armiya عليه السلام once passed by the graves of some people who were being punished. A year later he passed by the same graves but saw that the punishment was no more. He asked Allah ﷺ to tell him why the punishment had stopped. He عليه السلام was told, “Oh Armiya! I pitied them because their shrouds had torn to pieces, their hair was messy and their graves were destroyed, pitying such people is something I (often) do.” (*Sharhus sudoor*, P313, *Dar-ul-Kutubul Ilmiyyah Beirut*)

## BENEFITS OF SENDING THE REWARD OF GOOD ACTIONS TO THE SOULS OF THE DECEASED

### THE BLESSINGS OF DUA (SUPPLICATION)

Tajdar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “The people of my ummah will enter their graves carrying the burden of their sins but when they rise from them they will be sinless because their sins would have been forgiven due to the Dua of the believers.”

(Tabarani Awsat, VI, P509, Hadith 1879)

### WAITING FOR SOMEONE TO SEND REWARD

Sarkar-e-Madina صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “A deceased in his grave is like a drowning man, he waits impatiently for his father’s, his mother’s, his brother’s, or his friend’s Dua to reach him and when it does reach him he treasures it more than anything else in the world. Allah عَزَّوَجَلَّ gives the deceased the reward that is gifted to him by his relatives in the form of mountains. The gift of the living to the dead is to ask for their forgiveness.” (Baihaqi Shu’ubul Imaan, V6, P203, Hadith 7905, Dar-ul-Kutubul Ilmiyyah Beirut)

### EXCELLENCE OF PRAYING FOR SOMEONE’S FORGIVENESS

“The one who prays for the forgiveness of all believing men and women, Allah عَزَّوَجَلَّ will write a good deed in exchange for each believing man and woman”. (Majma-uz-zawaid, V10, P352, Hadith 17598)

### AN EASY WAY TO EARN BILLIONS OF DEEDS

Dear Islamic Brothers! You have just learnt an easy way to earn millions and billions of good deeds! There are millions of Muslims in the world at this moment in time and billions have passed away (since the beginning of creation), therefore

praying for the forgiveness of the whole Ummah will earn for us a treasure of billions of good deeds. Here is a Dua that can be used for one's self and every believing man and woman. *In'shaa-Allah* عَزَّوَجَلَّ it will help you earn immense deeds (recite Duroid 3 times before and after): اللَّهُمَّ اغْفِرْ لِي وَلِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ (Oh Allah عَزَّوَجَلَّ, forgive me and every believing man and woman)

أَمِينَ بِحَاذِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Recite the previous mentioned Dua in Arabic, or Urdu (or English) or both instantly and if possible make a habit of reciting it after each salah.

#### BRIGHT GARMENTS

One saint saw his deceased brother in a dream and asked, "Does the Dua of the living reach the dead?" he replied, "Yes (they do), they reach us in the form of bright garments that we then wear". (*Sharhus sudoor*, P305)

#### BRIGHT TRAY

When anyone sends the reward of good deeds to a deceased person, Jibra'eel عَلَيْهِ السَّلَام places them in a bright tray and stands with it at the grave and says, "Oh dweller of this grave! Your family members have sent a gift, accept it." On hearing this, he becomes happy, but the dwellers of the other graves feel grieved for being deprived of such a blessing. (*Sharhus sudoor*, P308)

#### REWARD ACCORDING TO THE NUMBER OF DECEASED

One who recites Sura Ikhlaas in a graveyard and sends its reward to the dead will be rewarded for each and every dead person. (*Kashful Khifa*, V2, P371, mu'assasatur risala Beirut)

## THE DEAD WILL INTERCEDE

Nabi-e-Rahamat, Shafi-e-Ummat, Sahanshah-e-Nubuwwat, Tajdar-e-Risalat ﷺ has stated that if someone passes by a cemetery and recites Sura Fatiha, Sura Ikhlās and Sura Takasur and then does Dua, “Oh Allah عَزَّوَجَلَّ! Send the reward of whatever I have recited to the believing men and women”, then those buried in that cemetery will intercede for him on the day of judgement. (*Sharhus sudoor*, P311)

## REWARD OF SURA IKHLAAS

Hazrat-e-Sayyiduna Hammad Makki رَحِمَهُ اللهُ عَلَيْهِ said, “One night I slept in the graveyard of Makka-tul-Mukarrama, I saw the bodies (alive and) standing in circles in the graveyard, I thought it was the day of judgement. They told me that it was not, and that in fact they have been distributing the reward of recitation of Sura Ikhlās by a Muslim brother, who had sent it to them, for a year”. (*Sharhus sudoor baab fi qira'atul Qur'an lil mayyit*, P312)

## A WELL FOR UMM-E-SA'D رَضِيَ اللهُ عَنْهُمَا

Hazrat-e-Sayyiduna Sa'd bin Ubada رَضِيَ اللهُ عَنْهُ asked, “Ya Rasool Allah ﷺ my mother has passed away (and so I want to donate some form of sadaqa (charity) on behalf of her), what sadaqa would be best for her?” The Holy Prophet ﷺ replied, “Water”. So Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ had a well dug and said, “This is for Umm-e-Sa'd (Sa'd's mother).” (*Sunan Abu Daood Shareef*, V2, P53, *Hadith 1681*, *Dar-ul-Fikr Beirut*)

Dear Islamic Brothers! The statement; “This well is for Umm-e-Sa'd”, meant that the well was dug to send the reward gained by allowing people to drink from it, to the mother of Sa'd رَضِيَ اللهُ عَنْهُ. The previous mentioned Hadith shows that it is permissible for Muslims to associate an animal to be slaughtered with a Saint,



by saying things like, “This is the goat of Sayyiduna Ghous-e-Paak رَحْمَةُ اللَّهِ عَلَيْهِ”, because this too refers to the “reward that will be gained” for sacrificing the animal being sent to Sayyiduna Ghous-e-Azam رَحْمَةُ اللَّهِ عَلَيْهِ. Such statements should not really cause confusion amongst Muslims because we hear people referring to the animals that are sacrificed after the Hajj as being “theirs” anyway! If you see someone coming towards you with a goat or cow (in the Hajj season) and ask who it belongs to, he will obviously say, “This is my goat”, so if there is nothing wrong with him saying this then there shouldn’t be anything wrong with saying, “Sayyiduna Ghous-e-Paak’s goat”. Everything really belongs to Allah عَزَّوَجَلَّ and whether the animal is for the ritual sacrifice after the Hajj or for Ghous-e-Paak, it is the name of Allah عَزَّوَجَلَّ that is mentioned at the time of slaughtering. May Allah عَزَّوَجَلَّ protect us from satanic temptation.

أَمِينَ بِحَاذِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 17 MADANI FLOWERS OF SENDING THE REWARD OF ONE’S ACTIONS TO SOMEONE ELSE

(1) The reward for any action whether it be farz, wajib, sunnah, nafl, salah, fasting, Zakat, Hajj, delivering a speech or Dars, travelling in a Madani Qafila, practising the Madani In’aamaat, inviting towards good, studying a religious book or making an individual attempt to accomplish a Madani task etc. can be sent to anyone you please.

(2) Arranging public gatherings for this particular purpose on the 3<sup>rd</sup>, 10<sup>th</sup>, or 40<sup>th</sup> day after someone’s death, or celebrating their anniversary in this manner are all commendable. The absence of proof forbidding such events is itself proof of permissibility. Praying for the deceased (which is the basic concept behind these gatherings) is proven by the Holy Qur’an (Part 28, Sura Hashr, verse 10):

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

**Translation Kanzul-Iman:**

*And those who came after them submit, O our Lord! Forgive us and our brothers who preceded us in the faith*

(3) The deceased's wealth can only be used to pay for the food that is served in these gatherings if all of the inheritors have reached the age of puberty and every single one of them gives permission to do so. Otherwise not (if even one of the inheritors is a child then spending the money will be Haraam). However, the inheritor(s) that has reached this age is allowed to spend from his personal share of the wealth if he pleases.

*(Mulakhkhas az Bahar-e-Shariat)*

(4) If the family of the deceased cook food on the 3<sup>rd</sup> day after the death then only the poor can eat from it (not the rich).

*(Mulakhkhas az Bahar-e-Shariat)*

(5) The reward for actions can even be sent to a one day old baby. There is no harm in organising gatherings on the 3<sup>rd</sup> etc. for a baby either.

(6) It can also be sent to living people as well as the deceased, in fact even to those who are not yet born.

(7) It can also be sent to Muslim jinn.

(8) Celebrating Gyarveen Shareef, Rajabi Shareef (the death anniversary of Sayyiduna Imam Ja'far Sadiq رَضِيَ اللَّهُ عَنْهُ on the 22<sup>nd</sup> of Rajab) etc. is permissible. To serve rice pudding in a "koonda" (vessel used to serve) only in the Rajabi shareef gathering is not necessary; it can be served in other plates too. It can also be taken out of the house.

(9) 'Nazr-o-Niyaz' is the respectful term used to refer to the food served in gatherings in which the reward of actions is sent

to Saints. This niyaz is “tabarruk” (auspicious) and can therefore be consumed by the rich as well as the poor.

(10) Inviting guests is not compulsory when such gatherings are held at home, in fact there will be nothing wrong if only the people of the house are present and if they eat amongst themselves.

(11) If one eats with the intention of developing strength in order to worship with ease and comfort then this act of consuming food will earn him reward. Therefore it would be good to send the reward for eating each meal every time you consume food (to anyone you please). For example, when eating breakfast one could say to himself, “May the reward of this breakfast reach The Holy Prophet ﷺ and through his mediation, every other Noble Prophet ﷺ”, and when eating lunch one could say, “May the reward of the food that I have eaten (or will eat) reach Sayyiduna Ghous-e-Azam رضي الله عنه and every other Saint عليهم الرضوان”, and when having one’s evening meal one could think to himself, “May the reward of the food that I am about to eat reach Imam-e-AhleSunnat Imam Ahmad Raza Khan رحمه الله عليه and every other Muslim man and woman”.

(12) Sending the reward is acceptable both before and after eating.

(13) If possible put aside 1% of your earnings every day and spend this on buying and distributing Islamic literature or any other virtuous act. In’shaa-Allah عَزَّوَجَلَّ you will see the benefits of this yourself.

(14) “Dastaan-e-Ajeeb”, “Shehzadey ka sar”, “Das Bibiyon ki kahani”, and “Janab-e-Sayyida Ki Kahani” etc. are all fabricated and false tales avoid reading them. A pamphlet by the name of “Wasiyyat Nama” (Will) mentioning the dream of a man called “Shaikh Ahmad” is also circulated amongst Muslims, this is also fake. At the bottom it mentions the virtues

of photocopying and distributing it and the harms of not doing this; one must not trust this either.

(15) If you send reward to a large number of people, you can hope that Allah ﷻ will send the complete reward to each and every one of them, without it being divided amongst them. (*Rad-dul-muhtaar*)

(16) None of the reward is reduced for the one sending it; in fact he can hope to receive the total of what each and every person has been sent. Let's say for instance that one does an act of piety for which he is rewarded 10 good deeds, he then sends that reward to 10 deceased people, now each one of them will receive 10 good deeds but he himself will receive 110, if he sends it to 1000 people he will receive 10010 and so forth. (*Mulakhkhas az Fatawa-e-Razawiyah*)

(17) The reward of one's actions can only be sent to Muslims. Sending it to a disbeliever or renegade (*murtad*), or calling either of them 'marhoom' (late) after death is disbelief.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

#### METHOD OF SENDING THE REWARD OF ONE'S ACTIONS

To send the reward of one's actions making an internal intention is sufficient. For instance, if you give a rupee as charity, or recite Durood once, teach someone a Sunnah, invite someone towards good, or deliver a Sunnah inspired speech etc. you can say to yourself (in your heart), "May the reward for the Sunnah that I have just taught reach The Holy Prophet ﷺ", *In'shaa-Allah* ﷻ it will reach him, in fact it will hopefully reach anyone else that you intend to send it to. Verbally pronouncing your intention as well as thinking it is a practice of the blessed companion's ﷺ as has been seen in the previously mentioned Hadith in which Sayyiduna Sa'd رضي الله عنه had a well dug and then said, "This is for Sa'd's mother".

## THE PREVAILANT METHOD OF SENDING THE REWARD OF ONES ACTIONS

The method of sending reward that is commonly practised by Muslims these days is commendable (a description follows). Firstly, the food that will be served, along with a glass of water should be placed in front of one's self (either all the food that will be served or a small portion of each type). Then one should recite *أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ* and then the following (once):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينٌ

3 TIMES:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

ONCE:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

ONCE:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

ONCE:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَا الرَّحْمَنِ الرَّحِيمِ لَا مَلِكِ يَوْمِ الدِّينِ ط إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ط  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ لَا صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ لَا غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ء

ONCE:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْمَ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ٭ فِيهِ ء هُدًى لِلْمُتَّقِينَ لَا الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ  
الصَّلَاةَ وَيُمَاتُونَ مَالَهُمْ يُنْفِقُونَ لَا وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ء وَبِالْآخِرَةِ  
هُمْ يُوقِنُونَ ط أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ء وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ء

AND THEN THE FOLLOWING FIVE VERSES:

وَالَهُكُمْ اللَّهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (البقره، آيت ١٣)

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ (الاعراف، آيت ٥٦)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الانباء، آيت ١٠٧)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ء (الحزاب، ٤٠)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ط يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ

وَسَلِّمُوا تَسْلِيمًا (الاحزاب، آيت ٥٦)

NOW RECITE DUROOD

صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَالْأَبِيهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ط  
صَلَوَةٌ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللهِ

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۖ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۖ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ؕ  
(الصَّحْفَةُ، آيَةُ ١٨٢)

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Now raise your hands to do Dua. The person appointed to make the supplication should say "Al Fatiha" loudly, after which every one should recite the Sura Fatiha quietly. He should then announce, "Dear Islamic Brothers! Give me the reward of whatever you have recited". The attendees should all then say, "We have given it to you", and then he can send the reward. Before writing the words that should be used for sending the reward, here is a list of the chapters of the Holy Qur'an that Imam-e-Ahle-Sunnat Ala-Hazrat Moulana Shah Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ used to recite before doing Fatiha:-

METHOD OF FATIHA PRACTISED BY ALAHAZRAT رَحِمَهُ اللهُ عَلَيْهِ

ONCE:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ ؕ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۖ الرَّحْمَنِ الرَّحِيمِ ۖ مَلِكِ يَوْمِ الدِّينِ ط إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ط  
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۖ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۖ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ؕ

ONCE:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

3 TIMES:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

#### METHOD OF DOING DUA AT THE END

Oh Allah عَزَّوَجَلَّ Grant us reward, not according to our pathetic worships but according to your immense mercy, for whatever has been recited (if there is food present then you can say) and the food that has been prepared, rather, for every weak and incomplete act of worship that we have performed up to this day, and send it as nazr on behalf of ourselves to the court of Your Beloved صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. For the sake of Sarkar-e-Madina صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ send it to the presence of all the honourable Prophets عَلَيْهِمُ السَّلَام all the blessed Companions رَضِيَ اللَّهُ عَنْهُمْ and all the noble Saints رَحِمَهُمُ اللَّهُ تَعَالَى as nazr. For the sake of our Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ send the reward to every Muslim human and jinn that have lived between now and the time of Sayyiduna Adam عَلَيْهِ السَّلَام and those that will come until the day of judgement. During this you can mention the name of any Saint that you want to mention specifically. Send the reward to your parents, other relatives and your Murshid (spiritual guide), because mentioning the names of deceased people pleases them. Then finish the Dua as normal



(if you had placed small portions of each type of food and water in front of yourself, pour it back into the other food and water).

### WARNING!

If you arrange any type of gathering such as niyaz, and during it the time for salah arrives, provided there isn't a valid reason not to do so, using Infiradi Koshish (individual effort) you must attend the Jama'at in the local Masjid along with all your guests. In fact, one should avoid holding an invitation at a time when people are expected to pray their salah. After Sala-tuz-Zuhr would be an appropriate time for inviting guests in the daytime, and after Sala-tul-Isha would be appropriate for inviting them in the evening. This would ensure that they do not miss their Jama'at. Everyone including the host, the cooks, the people serving the food etc. should leave whatever they are doing and make preparations for the Jama'at. Missing the Jama'at due to a Saint's "niyaz" is a big mistake.

### METHOD OF VISITING THE TOMBS OF PIOUS PEOPLE

One should approach the tomb of a saint from his feet and walk towards his head because, if approached from the head, he will be troubled by having to turn his head in order to observe the person arriving. Therefore, one should approach the Saint from his feet and walk towards his head. Stand at a distance of approximately 2 yards, with one's back facing qibla and one's face facing his face, greet him in these words:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

One should then recite Sura Fatiha once and Sura Ikhlāas 11 times (with Durood once before and once after) and then raise his hands and pray for the reward to be sent to him using the

method explained earlier (mentioning the name of that particular Saint). The book “*Ahsanul Wi’aa*” says, “**Supplications are accepted in the presence of Saints**”.

صَلُّوا عَلَى الْحَبِيبِ!      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



## GLOSSARY

Adhān	Call for prayers
Collective I'tikaf	The I'tikaf in which a group of Muslims take part in the same Masjid
Dhahwa Kubra	Midday
Du'ā	Supplication
Durūd and Salām	Blessing and Peace on the Prophet
Eid ul Fitr	Islamic festival celebrated on 1st Shawal
Esāl-e-Sawab	Donating the Reward of a Good Deed to any Muslim
Fard	Obligatory
Ghusl	Bath for purification
Hadith	Prophetic Tradition
Hafiz	The one who has memorized the entire Qur'an by heart
Halāl	Lawful (in shariah)
Harām	Unlawful (in shariah)
Hifz	Memorizing the Qur'an by heart
I'tikaf	To make retreat in the Masjid
Iqamah	Call to Congregational Salah
Jā'iz	Permissible
Jamā'at	Congregational Salah
Kaffara	Compensation / Expiation
Makrūh Tahrīmī	Prohibitively Disliked
Makrūh Tanzihi	Disliked
Masjid	A Muslim Place of Worship
Mu'takif/Mutakifeen	The one/those taking part in I'tikaf

Murīd	Disciple
Na’at	Poetry in praise of the Prophet
Nafl	Voluntary
Nazr-e-Ghair Muayyan	Unspecified oath
Nazr-e-Muayyan	Specified oath
Mustahab	Preferable
Raka’at	Cycle of prayer (Salah)
Sahari	To consume something before closing one’s fast at the time of Subh us Sadiq
Sajdah	Prostration
Salāh	Ritual Prayer
Sayyidunā	Our Master
Shaykh	an Arabic term of respect translated as “his Honour”
Subh-e-Sadiq	Dawn
Tahajjud	Night Vigil Prayer
Takbīr-e-Ūla	First Takbir of the Salah
Taraweeh	A sunnah salah offered in the night [following the ‘Isha salah], throughout the month of Ramadan
Tasbeeh	Remembrance and praise of Allah
Iftar	That consumed at the time of sunset to end the fast
Qada	To make up or compensate for any act of worship
Wājib	Required
Wudū	Ablution

## DAWAT-E-ISLAMI'S TERMS

Aashiqan e Rasul	Devotees of the Prophet ﷺ
Ilaqa-e-Dorah Bara-e-Naiki ki Dawat	The tour to invite people towards goodness.
Dars	Reading Passages aloud to a group of individuals
Fikr-e-Madina	Self Reflection
Ijtimā'	Congregation/Gathering
Infradi Koshish	Individual Efforts
Jami'a-tul-Madina	Islamic University of Dawat-e-Islami
Madanī In'āmāt	Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, Founder of Dawat-e-Islami, Hazrat Allama Moulana Muhammad Ilyas Attar Qadiri Razavi has, in this sinful era, for the purpose of performing good deeds with ease and saving oneself from sins, compiled a series of comprehensive syllabi of the acts from shari'a and tariqa by this name.
Madanī Qāfila	Travels to attain knowledge of the fundamentals of Islam and spread the "invitation to goodness"
Madrassa-tul-Madinah for Adults	Evening classes to learn or rectify ones' recitation of the Qur'an
Muballigh	Preacher
Sadā-e-Madina	Waking others up for Fajr
Madanī Phūl	Madani Flowers
Madanī Muzākrah	Question and Answer Session
Naiki ki Da'wat	Invitation to Goodness

Qufl-e-Madina	Spiritual Lock of Madina – this means to save oneself from that which is haram, and the desires of our nafs [ego]
Purdah upon Purdah	Overlay (double-covering)

## ARABIC PHRASES

عَزَّوَجَلَّ	Mentioned after the name or title of Allah ﷻ and is translated as “Exalted is He.”
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم	Mentioned after the name or title of Prophet Muhammad ﷺ and is translated as “Allah’s ﷻ Bless him and Grant him peace.”
عَلَيْهِ الصَّلٰوةُ وَالسَّلَام	Mentioned after the Names of Prophets ﷺ and is translated as “Allah’s ﷻ Blessing and Peace Upon him.”
رَضِيَ اللّٰهُ عَنْهُ	Mentioned after the name of a Companion of Prophet Muhammad ﷺ and is translated as “Allah ﷻ be pleased with him.”
رَضِيَ اللّٰهُ عَنْهَا	Same meaning as above except that is used for females
رَحْمَةُ اللّٰهِ عَلَيْهِ	Mentioned after the name of a pious Muslim and is translated as “Allah’s ﷻ Mercy be upon him.”
رَحْمَةُ اللّٰهِ عَلَيْهَا	Same meaning as above except that is used for females
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ	May their blessings continue

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَتَابِعُكَ يَا عَزُوزُ يَا ذِي الْمَنِّ وَالْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ

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Alhamdu-Lillah ﷺ! The sunan of the Holy Prophet ﷺ are taught and learnt in the Madani environment of **Dawat-e-Islami**, an international non-political movement for the propagation of Qur'an and Sunnah. The weekly Ijtimā in Karachi (Pakistan) takes place every Thursday after Sala-tul-Maghrib in Faizan-e-Madina, Mahalla Sodagaran, Old sabzi mandi. It is a Madani request that you participate in this Ijtimā and try and spend the night in Faizan-e-Madina. Make it a habit to travel with the lovers of the Holy Prophet ﷺ on the **Madani Qafilas** and whilst doing **Fikr-e-Madina** to fill in your **Madani In'aamaat** card daily and to hand it in to your area zimadaar within the first ten days of the new Islamic month. In'shaa-Allah ﷻ with the blessings of this, we will start acting upon the sunan of the Prophet ﷺ have hatred for sins and will **safeguard our Imaan**. Every Islamic brother should make the intention that **I must try to rectify myself and the people of the whole world** In'shaa-Allah ﷻ To rectify ourselves we will act upon the **Madani In'aamaat** and to rectify the people of the whole world we will travel in the **Madani Qafilas** – In'shaa-Allah ﷻ

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